

The LUTHERAN



COLLEGE CAMPUS

Where are they going? (See page 15)



Maybe You Don't Love Enough

BY THE TIME Janet had reached the age of five she was the most avid flower-lover I'd ever seen. She enjoyed planting them, watching them, touching them, smelling them. She picked every flower she dared—and sometimes even those she should not have picked. She picked violets, dandelions, clover blossoms, wild carrots, daisies, brown-eyed susans as well as the garden flowers.

THAT SPRING her father came home with pansies, petunias and geraniums, and he and Janet planted them around the house. On her birthday the next February he gave her an assortment of decorative paper flower pots that had bulbs planted in them. Each of the pots bore the picture of the flower that would grow from it if it was properly watered. Watching the happiness that shone

from her eyes as she placed the pots where she wanted them, he said, "I knew this would mean more to her than a toy."

THEN ONE DAY he brought home a giant lily plant with two large, creamy-white blossoms. Barbara, who was then eight, watched Janet with the lily. "Why doesn't Dad bring you and me flowers the way he does Janet?" she asked me.

Cupping the lily in her hand, her eyes aglow, Janet answered, "Maybe you don't love them as much as I do."

Wonderingly I watched Janet gently touch the lily petal. And I thought, "How many happy experiences which we think we should have do we miss, just because we do not love enough or care enough?"

—KATHERINE BENION

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldshiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Joseph Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

Sants on Sunday, ners Monday	
William H. Lazareth	11
es God Have ork for Me?	
By Arthur R. Seyda	15
therans Move Main Street	
By John R. Scotford	18
turbed Children	
By Ruth I. Simon	21
urch in the News	4
ashington	10
ews in the Churches:	
anada	41
ribbean	46
entral States	35
wa	35
chigan	34
aw England	40
aw Jersey	39
. Y.: Buffalo	40
. Y.: Rochester	40
.: Gettysburg	38
.: Philadelphia	37
.: Pittsburgh	37
.: Williamsport	38
cky Mountain	42
rginia	44
Wittenberg Offers ew Degrees	34
eacher Can Cook	36
ive Make a Family	25
Vorship Notebook	27
ersonal Problem Clinic	29
ooks	31
n Conclusion	50

THIS WEEK . . .

● IT MIGHT BE pleasant to go back to our grandfathers' day when most businesses were small and there were no billion-dollar-a-year industries. But we can't go back. How can we live Christian lives in today's complex circumstances? Dr. Lazareth explains the problem in the first of two articles (*page 11*).

● STUDENTS TALK tough on college campuses these days, trying to disguise the fact that many of them have idealistic desires to serve humanity. Response to the Peace Corps proposal shows that. Pastor Seyda reports from Pennsylvania State University on this (*page 15*).

● IT'S NEWS when a non-Lutheran takes the time to write about the values he sees in present-day Lutheranism, and also warns of dangers he sees ahead. Dr. Scotford does both (*p. 18*).

● THE OLD-FASHIONED orphanage is a thing of the past but there are still children who need special help from the church. One orphanage which converted to a new sort of usefulness is described on *page 21*.

● WHAT DO people pray about when they duck their heads for 15 seconds as they take their places in the pews on Sunday? There are other questions, too, about our behavior in church (*see "Worship Notebook"*).

● SOMETHING most unusual in worship was tried by a western Pennsylvania church where the ancient "love feast" was re-enacted (*see page 37*).

THE CHURCH IN THE NEWS

ALC leader hits school grants

Federal grants or loans to parochial schools "would inevitably lead to the deterioration of the public school system," Dr. Fredrik A. Schiotz, president of The American Lutheran Church, warned in a letter sent to all ALC pastors. He urged the church's U.S. pastors and lay people to oppose such aid by writing to their representatives in Washington.

Federal loans might or might not be declared unconstitutional, Dr. Schiotz said, but "it is certain that the Roman Catholic demand is contrary to what has been accepted American policy." He predicted "tragic fragmentation of American community life" if the demand is met.

"Protestants are convinced that this Roman Catholic demand is a minimum, precedent-setting device which will pave the way for later pressure for full public support for Roman Catholic schools," Dr. Carl F. Reuss, ALC social action director, added in supporting documents which accompanied the president's letter. The ALC was formed last year by merger of the American, Evangelical and United Evangelical Lutheran churches. It has 2,250,000 members.

Methodist bishops add warning

The Council of Bishops of the Methodist Church called on their ten million

adherents to "inform Congress" of opposition to use of tax funds for part of parochial or private schools. They asked Methodists to "work to maintain the separation of church and state in the field of education as it has been interpreted from the founding of our public to the present time."

Roman Catholic demands for federal funds are a "tactical attack on the public school system of our nation in its philosophy and in its service as a common instrument for the educational development of citizens in a democracy without denominational or sectarian prejudice," the bishops' statement charged.

Monsignor Frederick G. Hochstadt, spokesman for the Roman Catholic hierarchy on the school issue, said that there is strong opposition to loans. The Roman Catholic Church might return its original demand for outright grants. If this caused defeat of the whole school aid program "we wouldn't be unhappy about it," the priest continued, since delay would give Roman Catholics time to gain more backing. He added that the church did not fear government control of its schools through aid programs.

SYNOD VOTE ON MERGER

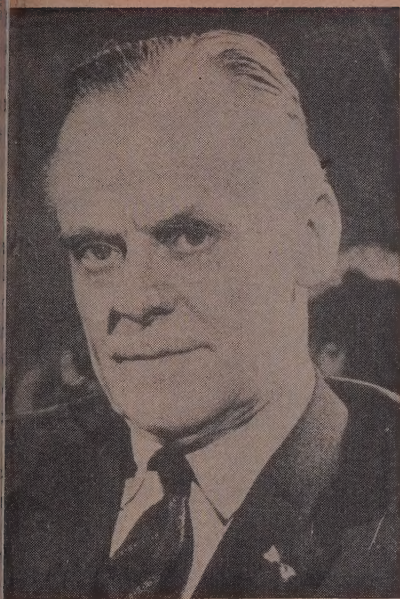
Synods meeting this spring were taking a final and decisive vote on an Agreement of Consolidation which would commit the United Lutheran Church to merger with the Augustana, Suomi and American Evangelical Lutheran churches in the LUTHERAN CHURCH IN AMERICA. Ratification of 22 of the ULC's 32 synods is needed.

Two synods voted during the week of April 10:

SOUTH CAROLINA, 181-4 in favor
VIRGINIA, unanimous in favor

The present situation:

Synods favoring merger
Synods opposed



DR. W. A. VISSER 'T HOOFT
Fellowship must be mutual

Church of South Africa—had been a strong defender of *apartheid* policies. Last month it resigned from the World Council, called on other Reformed churches to do the same.

Long and bitter debate about council membership rocked the meeting of the synod of the Dutch Reformed Church of the Transvaal, largest Reformed church in South Africa, at Pretoria this month. The council was charged with "prejudice" and "imperialism" while *apartheid* was defended as a duty to God's law to prevent racial intermarriage. Moderates called for "Christian principles" in race relations and urged that the church retain membership until after the Third WCC Assembly at New Delhi in December, but they were voted down as the synod decided to resign immediately from the World Council.

Only Dutch Reformed Church in South Africa remaining in the council is the Church of the Cape Province and it is under strong pressure to leave also.

"Full fellowship" pledged

The World Council "regrets" the resignations of the two South African churches "but does not regret the consultation at Johannesburg, which made a clear Christian witness about justice on race relations," Dr. W. A. Visser 't Hooft said. Dr. Visser 't Hooft is general secretary of the world body. Chairman of its central and executive committees is Dr. Franklin Clark Fry, who also presided at the Johannesburg meeting.

"We want the fullest possible fellowship with all those in South Africa, in member churches and in other churches, who are working for the realization of a truly ecumenical conception of the church and for a constructive, peaceful and just solution of the race problem," Dr. Visser 't Hooft continued.

because of "new conditions" and the vast expansion of the Roman Catholic school system.

Second African church leaves WCC

Disagreement among some of South Africa's churches about their government's strict race separation (*apartheid*) policy had led to a World Council of Churches-sponsored parley last December. The council's eight South African member churches met at Johannesburg, adopted resolutions criticizing some aspects of *apartheid*.

Three Dutch Reformed churches which held council membership were represented at the meeting. In general, the Reformed bodies upheld the government program while Anglicans and others bitterly opposed it. Smallest and most conservative of the three—the Reformed

"Occasional Services" on way

Since the appearance of the new *Service Book and Hymnal*, pastors had been nursing dog-eared copies of a black-covered book called "The Occasional Services." Excerpted from the old *Common Service Book*, these services included the often-used orders for baptism, marriage, burial of the dead, communion of the sick, and others.

Meeting at Chicago this month, the Commission on the Liturgy and Hymnal representing all six National Lutheran Council churches had good news for the pastors. Dr. William R. Seaman, commission secretary, said all the "occasional services" needed for publication of a new book that would be consistent with the *Service Book and Hymnal* had been reviewed by the commission. After revisions directed by the commission, the text would be circulated for mail approval and then turned over to the publishers, he said.

A spokesman for the church publishing houses said the book would be ready for distribution "about five months" after the final text was delivered to the publishers.

Next in line would be preparation of a text edition of the *Service Book and Hymnal*, the commission decided. Then will come a handbook to the hymnal and a manual for the liturgy, volumes which will include much biographical information and lists of references.

Two million hymnals

Publishing houses of the churches told the commission that the fifth printing of the *Service Book and Hymnal* would shortly be off press. The new edition of 200,000 would bring the total number of copies of the new hymnal in circulation to two million.

The commission voted a change in the title page of the book. Originally it had

been published as the "Service Book and Hymnal of the Lutheran Church in America." Since the 1962 merger of the Augustana, United, American Evangelical and Suomi churches will form a new body to be known as Lutheran Church in America, the commission felt continued use of the title would "create confusion," according to Dr. Edward Horn III, chairman. Dr. Frederick Schiotz, president of The American Lutheran Church, had formally requested a change.

The new official title will be, *Service Book and Hymnal authorized by the Lutheran Churches co-operating in The Commission on the Liturgy and Hymn*.

Clergy attacked again

Getting the headlines this spring as the newest in the line of ultra-conservative, anti-Communist groups was the John Birch Society, headed by Robert Welch, a retired Boston fudge maker. Originally intended as a secret organization, the group had been spotlighted after it was revealed to have accused Presidents Eisenhower and Truman of being Communist sympathizers and to have sought impeachment of Chief Justice Earl Warren.

Introduced as the "successor to the great martyr from Wisconsin" (the late Sen. Joseph McCarthy), Mr. Welch added "7,000 Protestant ministers" to his list of Communist sympathizers in his Los Angeles speech this month. He spoke under the sponsorship of the First Congregational Church, whose minister is Dr. James W. Fifield, Jr.

"We are told that the largest single proportion of Communists is in our Protestant clergy," Mr. Welch is reported to have said. "There are about 200,000 Protestant ministers in the U.S. and about 7,000 of them are Communist symp



LUTHERANS DOMINATE MINNESOTA'S GOVERNORSHIP

*When Minnesota's governor and seven of his predecessors met at dinner for state's legislators in Minneapolis, Minn., it turned out that all except one were Lutherans**

lizers. Protestant ministers do not become Communists, but Communists become Protestant ministers."

Mr. Welch's accusation repeated one made nearly ten years ago at the McCarthy hearings, but which was never supported by evidence. Last month Chief Inspector William C. Sullivan of the U.S. Federal Bureau of Investigation praised the "American clergy" for being "among

the most consistent and vigorous opponents of communism."

Investigation sought

Second largest group of Communists is among government employees, Mr. Welch continued. He said his opposition to Justice Warren was based on personal dislike because "he has taken the lead to convert this country into a democracy."

Pickets outside auditoriums where the meetings were held carried placards saying, "Squelch Welch." More serious criticism came in Congress and from church leaders. Sen. Gale W. McGee (D.-Wyo.) and Sen. Jacob Javits (R.-N.Y.) urged the Senate Internal Security Subcommittee to investigate the Welch organization's activities. Senator McGee said Welch's remarks about Protestant ministers were "another of the kind of reckless slurs and smears this man and his society are visiting on respected seg-

* THE LONE OUTSIDER was a Baptist, Harold E. Stassen. Those in picture, with their years of tenure and church affiliation: Seated are Gov. Elmer L. Anderson, 1961 (ALC); J. A. O. Preus, 1921-25 (Ev. Luth. Synod); Mr. Stassen, 1939-43. Standing are C. Elmer Anderson, 1951-54 (Augustana); Edward J. Thyne, 1943-46 (ALC); Luther W. Youngdahl, 1947-51 (Augustana); Hjalmar Petersen, 1936 (Suomi); and Elmer Benson, 1937-38 (ALC). Absent was Secretary of Agriculture Orville Freeman, 1955-60 (Augustana).

ments" of the population. He said the Birch Society is made up of "twisted, distorted, sick people" who are "afraid of America, afraid of new ideas, afraid of freedom" and are actually aiding Communist policies.

Although Welch claimed he was "officially and publicly endorsed" by Cardinal Richard J. Cushing of Boston, the Boston Roman Catholic diocese's weekly *Pilot* berated his "hysteria, exaggeration and misrepresentation." The Birch Society is "unbalanced, excited and definitely out of focus," the magazine said. "In protecting ourselves against communism, we should be careful that we do not fall into evils almost as bad."

Church papers praised

Church periodicals were praised for the "freedom and honesty" they have shown in making the "best and most probing analyses" of dangerous movements like the John Birch Society, the Associated Church Press convention at Chicago was told. The Rev. Alfred P. Klausler, editor of the Missouri Synod's *Walther League Messenger* and executive secretary of the ACP, said church papers were "offering a positive approach in meeting propaganda of the neo-fascists of the 1960's." He said religious periodicals must deal with "problems of contemporary society" rather than "private theological battles."

Dr. Howard Schomer, president of Chicago Theological Seminary, urged the editors to protect freedom of expression for all. He said there is a "delicate balance between genuinely progressive and utterly reactionary social forces" and that Christians need "the help of our keenest writers to distinguish what movements are dedicated" to freedom, justice and equality.

About 125 editors attended the sessions. The association includes about 170

Protestant and Orthodox magazines and newspapers in the U.S. and Canada, with a total circulation of more than a million.

Lutheran vicar flogged

James D. Fackler, 24, a student at the Lutheran Church—Missouri Synod's Concordia Seminary at St. Louis, had been spending his internship or "vicarage" year working with Lutheran students at the University of Alabama and at the University Lutheran Church in Tuscaloosa.

On Feb. 5 he conducted a human relations seminar attended by a dozen students. Also present were three Negro members of a Lutheran congregation in Birmingham, Alabama. Two days later a cross was burned on the lawn of the house where Mr. Fackler lived.

As the vicar left University Church on the night of March 16, he was seized by a group of men. Blindfolded, he was taken to a secluded swamp section, ordered to lie down on the ground, and then beaten.

His attackers accused him of "bringing Niggers into town and into the church," Mr. Fackler said. "I wasn't permanently injured, but I was swollen and black and blue."

Church officials said Mr. Fackler had an "excellent record. He is no fanatic and no crusader." Transferred to New Orleans to complete his internship year, the student said, "My job is not to preach integration or segregation but the teaching of Jesus Christ, love for all people."

Acting on complaints filed by University Church, the Federal Bureau of Investigation and the Tuscaloosa County grand jury are investigating the incident.

Germany called mission land

Spreading atheism has turned Germany once again into missionary country.



LEAVES WAGNER
Dr. R. H. Heindel

shop Hanns Lilje declared at the opening of the annual synod of Germany's United Lutheran Church (VELKD) at Berlin. The Hannover churchman and former Lutheran World Federation president is chairman of the synod.

"In East Germany, a belligerent atheism has turned into a state ideology. In West Germany, this development has been paralleled by creeping, practical atheism," Dr. Lilje said in urging aggressive evangelism and home mission programs.

Dr. Lilje reaffirmed strongly the intention of Germany's churches to remain united across the Iron Curtain barrier which splits the land. He said the church must "never leave any doubt about its unconditional approval and support of German Protestantism's unity." He said there was less danger of division because of theological differences than through certain forms of political theology."

Chosen to head the synod meeting was Otto Buhbe, 58-year-old farmer of Schoeppenstedt, West Germany, and lay leader in the Braunschweig Synod. Dep-

uty president was Dr. Wolfgang Schanze of Weimar in the Soviet Zone.

Wagner president resigns

Dr. Richard H. Heindel, president since 1958 of Wagner Lutheran College on Staten Island, New York, has resigned, it was announced this month by George R. Tollefsen, chairman of Wagner's board of trustees. Dr. Heindel will become president of Pratt Institute in Brooklyn. The resignation will take effect in July.

An active Lutheran layman, Dr. Heindel is a graduate of Harvard. He taught at colleges in Pennsylvania and was in U.S. government service. He came to Wagner from the University of Buffalo, where he had been vice chancellor. At Wagner, he carried forward a development and building program which will result this year in the dedication of a \$1.5 million Horrmann Library on the Staten Island campus.

Cleveland church doomed

A cycle was completed in Cleveland this spring. A downtown church financed by an oil millionaire's gifts became the victim of the motor cars which used the oil that helped create the fortune.

The big Euclid Avenue Baptist Church had been supported by John D. Rockefeller, who was its Sunday school superintendent from 1872-1905. Later he and John D. Rockefeller, Jr. contributed more than a half-million for its new building. At its peak, the congregation numbered more than 2,000 members.

In 1956 the congregation had dwindled to 75 and was disbanded. The building has since been used by Cleveland's Inner City Protestant Parish. Final services were held on Easter morning. The building will now be torn down to make room for a parking lot.

WASHINGTON

By ROBERT VAN DEUSEN



OSCAR BLACKWELDER

A NOTE of triumph marked the funeral of Dr. Oscar F. Blackwelder, pastor emeritus of Reformation Church, two blocks from the Capitol. Coming through chilling rain, people who knew and loved the "prophet of Capitol Hill" filled the nave to overflowing. The music by choir and congregation, the message from the pulpit, the warm human fellowship in the pews, bespoke the focus on a living spirit rather than a dead body.

The memory of a decade of physical disability melted away, to be replaced by recollections of the vibrant voice that had sounded from that pulpit on other Sunday evenings. People came whose hearts had been touched by this pastor's compassionate understanding.

OSCAR BLACKWELDER'S passion for people was the secret of his outstanding ministry. Unabashed by prestige or position, he would talk with high government officials man to man, presenting the claims of the Christian faith, or ministering to their spiritual needs. With equal interest, he would chat with the policeman at the crosswalk or the elevator man in the Senate Office Building, asking about their families or inviting them to church.

His pulpit ministry reflected his interest in people. As he dealt with urgent public issues, he thought in terms of the choices to policy-makers and the respon-

sibility of Christian citizens to express their views. His helpful Sunday evening services dealt with the dilemmas, personal pressures experienced by individuals in a large city. He looked at things through the eyes of his hearers, and his vision and theirs became clearer there.

The church at large

THOUGH Blackwelder's ministry was rooted deeply in the Washington scene, his interests encompassed the whole world of the whole church. He accepted with deep seriousness his election to the Executive Board of the ULCA, and brought to it the independent thinking that typified the man. He worked with fervor for Lutheran unity and interdenominational co-operation.

His love of country was warm and deep. His prayers for national guidance touched the springs of motivation in the hearts of members of Congress who attended his services. One of his glowing memories was the night when the congregation, leaving Reformation Church after the V-J service of thanksgiving, was awed into silence at the symbolic beating of the Capitol dome, bathed in light for the first time since the war had begun.

His affection for his Church and country found expression in his weekly Washington page in *The Lutheran*. He sought through this medium to personalize the processes of government and stir the social conscience of his fellow Christians for more effective participation in public life.

To this reporter, Oscar Blackwelder was a valued counselor and a beloved friend. The Christian grace with which he faced the sudden onset of a crippling disease was a testimony to the reality of his faith. The release of his spirit from its growing bondage will enrich the church triumphant.



Saints on Sunday, Sinners Monday

There's a big gap opening between the Christian faith we profess and the actual, accepted practices which prevail in industry. Christians have to try to square up their practice with their profession

BY WILLIAM H. LAZARETH

ONE AFTER ANOTHER they stood before the judge to be sentenced. They had all pleaded guilty to the government's charges. They had illegally conspired for more than seven years to fix prices and rig bids in the sale of \$7 billion worth of equipment. The court imposed fines of \$900,000 for violations of the Sherman antitrust act. Before the day was over, seven executives of America's leading electrical companies were on their way to prison.

Our aim is not simply to add to public expressions of righteous indignation. We are concerned with the moral sickness of which this particular crime is a symptom. There's a lot more to curing pneumonia than applying an ice pack to lower the fever.

THE JUDGE'S final statement showed that this case involved more than a shocking swindle of the American people. The judge wrote, "What is really at stake

here is the survival of the kind of economy under which America has grown to greatness, the free enterprise system . . .

"They have flagrantly mocked the image of that economic system which we profess to the country and destroyed the model which we offer today as a free world alternative to state control and eventual dictatorship."

Yet their personal tragedy goes even deeper. Though these officials were guilty of breaking the law, they were also accused of carrying out company policy. "The real blame," the judge admitted, "is to be laid at the doorstep of the corporate defendants and those who guide and direct this policy."

HERE, THEN, is the rub. It was the corporation system that was guilty but these officials had to pay the penalty as its representatives and beneficiaries. The judge's analysis deserves careful reading. "They were torn between conscience and an

approved corporate policy, with the rewarding objectives of promotion, comfortable security and large salaries—in short, the organization or company man, the conformist.”

WHAT'S MORE, all these men were active as respected leaders in their churches and communities. One was a vestryman and benefactor of charities for crippled children. Another was a deacon and president of the local chamber of commerce. One was a hospital board member, another a chairman of the community chest, another a bank director, another an organizer of the little league. These men were living two different lives at the same time.

The ethical dilemma which this poses is the growing gap between our personal and official morality. It is daily becoming harder to “buck the system” and put faith into action. More and more of us resort to an ethical double standard. We figure we can afford to be public sinners as long as we are also private saints. It is all right if a man happens to be a Christian, as long as it doesn't interfere with business and is strictly limited to off-hours.

Biblical faith is dismissed as “a private matter between you and your God” which has nothing to say about you and your economic neighbors. Yet Christ insisted, “You cannot worship both God and mammon.” What does this really mean for the 20th-century “organization or company man, the conformist,” in light of the total biblical witness?

THE BIBLE is concerned with economic life only in so far as it aids or hinders our relation to God and our fellow men. Holy Scripture is not an economic textbook with pat answers to technical problems. There is no “Christian” economics, any more than there is Christian chemistry or plumbing. Nevertheless there

must be Christian economists, managers and laborers who view the economic fabric of life from the perspective of the Will of God.

This begins with the confession that all life belongs to God who is its creator and preserver. He is the world's only absolute owner. “The earth is the Lord's and the fulness thereof.” Were it not for his gracious gifts, we would have nothing. Creator and creature must never be confused, and we creatures must recognize our God-given limits, tasks, and responsibilities.

Created in the holy and loving image of God, we are stewards of his bounties. We are accountable for the ways in which we use, abuse, or neglect to use the manifold resources placed at our disposal. We are to “subdue the earth and have dominion over every living thing.” Our time, talents and possessions are all lent by God for our loving care of others.

Since all of God's creation is good, we should not fear getting involved in the production, distribution, and consumption of the material goods of life. On the contrary, all this work can be done to God's glory.

YET CHRISTIANS also know that sin has entered God's world. Men rebel against God's rule and exploit his weak children. Things become more important than people whenever God's ho-



Dr. Lazareth, professor at the Philadelphia Seminary, has a Ph.D. from Columbia University and studied in Germany at Tübingen and in Sweden at Lund. He is author of "Luther on the Christian Home"

is broken. "You shall not steal" means that no man should take from others what is necessary for their dignity and welfare as persons created in the image of God.

Private property, therefore, is never an absolute right in Holy Scripture. It is always conditioned by the will of God and the needs of the community. The need to serve justifies the right to possess.

God's created order of life-in-community. Nowhere does the Bible sanction the accumulation of economic power and possessions as ends in themselves. Then the almighty dollar ("mammon") replaces Almighty God.

Christ is God's answer to man's sin. But the Son of God does not come as a social reformer with a new economic program. "Who made me a judge or divider over you?" he asks the man who wants cheap legal advice.



We completely misinterpret the economic settings of many of the parables of Jesus if we forget that they are describing the kingdom of God, not prescribing the business of man. If any American company tried to enact the employment policy of the owner in the parable of the laborers in the vineyard, Christians should be the first to put in a quick call to the National Labor Relations Board!

CHRIST is concerned primarily with the hearts (rather than wallets) of men. "Seek first his kingdom and his righteousness, and all these things shall be yours as well." It was not money, as such, but men's love of money that he condemned. It was not property, as such, that must be surrendered, but the evil will that seeks in possessions a false idol. Ascetic poverty is never glorified by Christ. In fact, he was himself accused of being "a glutton and a drunkard" by some of the religious experts of his day.

Christ's stress is always on man's purity of heart, our entry into the kingdom, our putting first things first. "For where your treasure is, there will your heart be also." Wealth is dangerous because of what it does to proud men. We easily mix up what we have with what we are. We forget that "a man's life does not consist in the abundance of his possessions."

WE COVET the things of this world "where moth and rust consume, and where thieves break in and steal." This does not mean that the poor are automatically more virtuous and less selfish than the rich. It means rather that it is the "poor in spirit" (whatever their economic status) who are given the kingdom of heaven.

Redeemed by the cross of the crucified and risen Lord, Christians try to put these teachings into practice. To the extent that we are righteous, we are empowered by God's Holy Spirit to love one another as he first loved us. As his whole life assumed the shape of a "suffering servant," so must ours. This is God's will for us. After Christ washed the feet of the Twelve, he asked, "Do you know what I have done to you? . . . I have given you a pattern, that you should do as I have done to you."

We all have been created with a particular share of God's diversity of gifts. He calls us to exercise them responsibly. When properly motivated in Christ, all kinds of neighbor-serving work are pleasing to God. It is not that we do something but why we do it that makes it Christian. For faith and love transform every human occupation into a divine vocation, a place in which God calls us to be his responsible "little Christs" to those in need.

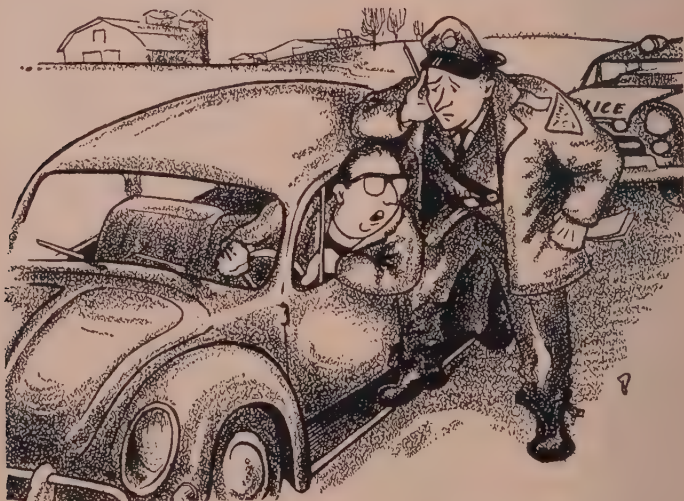
AT THIS crucial point the sermons end and the problems begin. Laymen suffer from inner turmoil as they try to relate their Sunday faith to the economic facts of life which confront them every Monday morning. A personal ethic of "faith active in love" often seems irrelevant to the policies and practices of giant industries. There is a growing conflict between what Christ demands of us as faith-

ful disciples and what the competitive demands of us as loyal employees.

WHAT IS the way out? (Next week shall offer some suggestions.) But Swiss theologian, Emil Brunner, warns us that the hour is already very late. "Within this soulless economic order which destroys personal relations and reverses the order of nature, is it possible to do any 'work' which rises above the world of things, 'work' which is offered as a service to the community, and done to the glory of God? Is it possible to realize the personal meaning of labor in such an anti-personal economic system?"

"Can, indeed, the worker or the capitalist understand at all what we theologians on the mere fringe of this terrible soulless world are saying about the idea of vocation, about the idea of service and the dignity of labor?"

A SECOND ARTICLE BY DR. LAZARETH ON CHRISTIAN ETHICS IN AN INDUSTRIAL SOCIETY WILL BE PUBLISHED IN NEXT WEEK'S "LUTHERAN



"... and all three congregations want morning services"



Does God have work for me?

*That's not the way young people on
college campuses ask the question . . .
but underneath their tough attitudes
they conceal real desire to serve*

BY ARTHUR R. SEYDA

THERE WAS standing-room-only at a meeting on the Penn State University campus when students gathered recently to talk about the new Peace Corps. Speakers were not able to supply much authoritative information, because the program is still in its experimental period. What was noteworthy about the meeting was the enthusiastic response.

Most of the students present "would not be caught dead" at a regular Christian association meeting. News stories tell of meetings of this kind all over the country. Some 5,000 applications for Peace Corps service are received daily in Washington. Some of them are from Lutheran students.

WHAT IS IT about this program that captures the imagination of our youth?

Here at Penn State there are about 1,500 undergraduate Lutherans. Some are dedicated, loyal Christians. Some are outright hostile to the church. Most are somewhere in between.

The student I'll call "John" is in between. He is Mr. Average Lutheran Student. Every thought he expresses in the dialogue I'm going to "quote" has actually been stated by Lutheran students with whom I have talked recently.

John never comes to Lutheran Student Association meetings. He attends church only on World Wide Communion Sunday and when "an interesting speaker"

comes to University Chapel. He is not in a state of rebellion against the church. The church simply seems irrelevant to him at this stage of his life. But he considers himself a Christian. He calls me "P.S." (short for Pastor Seyda).

Here's the way our conversation goes:

P.S.: Hi, John. How are things going?

JOHN: Good. I saw you at the Christian Association meeting on the Peace Corps program. I've written to Washington for an application blank.

P.S.: I didn't know you were interested in all this idealistic jazz. When do you leave?

JOHN: Don't kid me! Let me ask you a question: Why doesn't the church have programs like this? This is something I can really get excited about.

P.S.: You're kidding me. Haven't you heard about the Lutheran Church's "Peace Corps" under the Board of Foreign Missions? A former Lutheran student in the business administration course spent two years helping the church set up its administrative affairs.

JOHN: I know we have had missionaries, with Bibles and all that. But I haven't heard of any others. I'm hoping to give at least two years to the Peace Corps, as an engineer, when I graduate.

P.S.: Didn't you hear me talk about Lutheran Church vocations? I offered anyone interested application blanks to send to 231 Madison Avenue, New York.

JOHN: I must have missed that.

P.S.: We have been talking about it for years. If you are accepted by the Peace Corps, you may even be assigned to India, Malaya, or Liberia, or some such place where our church has needed men like you for its projects.

JOHN: It sounds more exciting under the government. I still think I would rather go under government auspices.

P.S.: Do you mean more exciting or

more prestige under government auspices?

JOHN: I guess both.

P.S.: I can understand the prestige. But I don't understand why the same job should be more exciting under the auspices of the state.

JOHN: Well, I can't explain it. For I do feel more of a challenge from the Peace Corps.

P.S.: Are you saying that you feel a stronger motivation to sacrifice two or three years of your life under the call of your country—patriotism, let's say—than you do from a call of your church.

JOHN: I've never thought of it that way, but I guess I would have to say yes.

P.S.: Doesn't this bother you?

JOHN: No. But maybe I don't understand what the Christian faith is and what my response ought to be.

JOHN IS REALLY a serious young man. Down deep there is a latent desire to serve God and his fellow man. He is more sentimental and idealistic than he will admit. Why does he act this way?

John hasn't heard that his church had a Peace Corps-type of program for two years. A few students have heard. Even fewer have volunteered, and have participated in work camps, summer programs, AIDS, and mission projects. A few idealistic souls, like two Christian students from Penn State, spent all last summer, largely at their own expense, working in Ghana alongside native students, building schools.

The program is not new. But John, like most of us in this age of mass communication and mass propaganda, advertising jingles and gaudy billboards, has become immune to the message of the

Arthur Seyda is Lutheran campus pastor at Pennsylvania State University and was formerly student pastor in Chicago.

church—or any message. He has learned to listen and not to hear.

I CALLED on a student in his room the other day and had to ask him to turn on his radio. "Sorry," he said, "I didn't know it was on." This student never really *hears* the music—just sounds—a background for study that never makes a real impression on his mind.

I submit that this is what happens when he goes to church and announcements are read, or when he receives a communication from his church telling him of opportunities for service. His psychological defense mechanism becomes operative without his even knowing it.

John is like that. He has never really heard about the opportunities for Peace Corps-type service for the church.

But the new government program has broken through because John is looking for a meaningful expression of his life in vocation. When President Kennedy said in his inaugural address, "Don't ask what our country can do for you; ask what you can do for your country," he aroused the latent idealism in John.

BUT THE most important reason is that John has not understood the teaching of his church on vocation. He has come to believe that to serve God he must go to a seminary, study the Bible, learn to be a preacher.

He does not see himself as having a Christian responsibility to witness as a student or an engineer. He makes a sharp distinction between the sacred and the secular.

Was John never taught the Lutheran view on vocation. Has he heard about service to one's neighbor as service to God? Has he never heard Luther's famous example of a cobbler making good shoes for his neighbor, and thereby serving God? Has no Sunday school or Lu-

ther League applied the modern version of Luther's cobbler to the engineer or geologist who helps an Indian village find water and thereby does the work of a missionary?

I am sure that John has been taught all these things. But he is just as much a victim of a thousand different voices pulling him in all directions as are all of us. He has listened but not really heard.

Now he has made a new discovery. For the first time he sees the true meaning of vocation. His church should encourage and support him in his discovery.

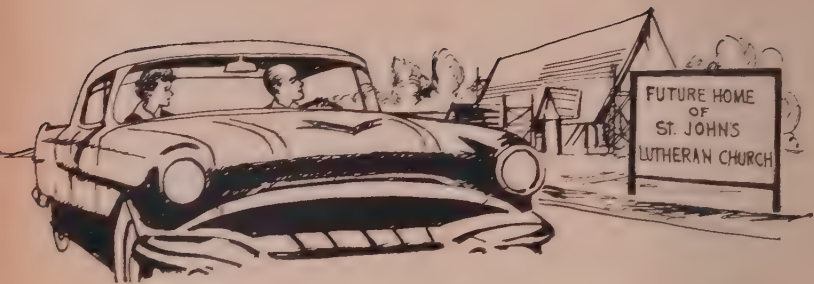
GOD IS NOT CONCERNED, I am convinced, under whose auspices the hungry children of India are fed, or who sponsors the doctor or nurse who can treat tropical diseases in Liberia. If we believe that God works in history, as the Scriptures assert, he will always have his work done by someone.

I thank God for the new doors being opened for the cause of Christ. I believe that the church is indirectly responsible for the idealistic response of thousands of young people to the Peace Corps.

I believe it is a time to rejoice when 5,000 youth a day volunteer to work with little or no pay, alongside natives in underdeveloped countries, eating their meals with them, working with them. What better witness can there be for our Lord and his church!

Perhaps this is the new approach to missions we have been waiting and praying for. It could be, if we stop dividing the world into separate parts, one "secular" and one "sacred." Let's realize that all of man's efforts on behalf of his fellow man are sacred. It seems to me that this is what Martin Luther taught when he said that every man is a priest.

This is why I rejoice to see John volunteer for the Peace Corps. I hope he makes it.



"Whenever we saw a new church going up my wife would exclaim, 'Another Lutheran church?' — And usually she was right"

Lutherans move to Main Street. Is this good?

By JOHN R. SCOTFORD

I AM NOT a Lutheran, but a friendly observer of Lutheran churches. Recently I returned from a lengthy journey in Europe, and the question which perplexes me is why the Lutheran churches on one side of the Atlantic are so different from those on the other.

In European countries that are predominantly Lutheran one gets the impression that the church does not matter much. There are some bright spots in the picture, but many Lutherans overseas seem to regard the church as something left over from the past.

HERE IN America the Lutherans are the most aggressively vigorous of the historic churches. While driving across the continent whenever we saw a new church going up my wife would exclaim, "An-

other Lutheran church?" — and usually she was right.

Crossing the ocean seems to have transformed Lutheranism from a passive to an active faith. Maybe it's because churches seem to do best when they stand out as a minority bucking their environment.

LUTHERANS COMING to America were strangers in a strange land. They trusted their environment and drew close to one another. Out of their poverty they created a social order of their own with churches, schools, homes for children and old people, hospitals. In most communities they were a close-knit group living on the same streets, following the same occupations and marrying each other's sisters.

Dr. Scottford is a noted Congregational pastor, former editor of his church's official periodical, "Advance," and an expert on American church architecture

These ties strengthened the churches immeasurably. And from their churches these immigrants gained a sense of inner security.

Lutheranism is affirmative in its teachings and worship. It has always taken theology seriously. It has a rare instinct for staying in the middle of the road.

It has never committed itself to predestination as have the Presbyterians, or to free will as have the Methodists, and it has never regarded its mode of operation as a matter of doctrine, as have the Episcopalians, the Methodists, and the Congregationalists.

Lutherans can live with bishops and without them. They know what they believe. In the face of the winds of doctrine they have been sure-footed. The result was much comfort to people facing new problems in a new land.

SUPREME EXPRESSION of this assurance was in the liturgy of the church. To a Lutheran a creed is not an intellectual blueprint of his views. It is a glorious affirmation of the faith of the fathers. The overtones are emotional. It is closer to the hymnbook than to textbooks on theology.

The music is not an exhibition of vocal acrobatics on the part of the choir but something the people sing. This probably goes back to the happy day when congregations had little money for music. In the Lutheran churches it does not much matter whether there is a choir or not. The people know how to sing the service.

Lutheran churches have grown strong in America because of the close ties of family and neighborhood which have

drawn the people together, because they have taken their religious beliefs seriously, and because they have expressed their deeper emotions through forms which combine beauty and power.

Can the Lutheran churches bring to the future the same vigor which characterized them in the past and which they reveal today?

METHODISTS WERE far more effective in the days of John Wesley than they have ever been since. The Presbyterians had their greatest moments when John Knox was battling Mary Queen of Scots. The Congregationalists were nearer God in the cabin of the Mayflower than they have been anywhere else.

Every form of religion faces the dangers of dilution. That which the fathers held with great tenacity the sons may not feel worth struggling about. This is inevitable in a world such as this. The fervor of the founders rarely lasts more than a generation or two.

Neither the Lutherans nor anybody else can remain unchanged. Minorities either expand or blow away.

Lutheran congregations have grown in wealth and property. Groups of congregations have merged with one another until they now present an imposing weight of membership. Lutherans have moved off the side streets to the main avenues of American life. These changes have brought some perils and many possibilities.

THE OLD TIES of language, neighborhood, and kinship are fading. The barriers between newcomers and oldtimers have fallen. Lutherans can no longer be expected to marry Lutherans. Instead of coming from "the other side of the tracks" they now live all over town. Their neighbors may be anything but Lutheran.

Once their environment held them to-

gether. Now it pulls them apart. Lutheran churches are no longer strong social and family units.

The only way the old togetherness can be preserved is by working at it. Churches need to organize their life so that the members of the congregation will come to know and love one another. The spirit which could once be assumed must now be created. This is the point of peril.

BUT THERE ARE ALSO great opportunities. People today have a deep yearning for security. In the shifting scene about them they need something to hold to. They crave the sense of belonging.

Here is a wide-open door for the demagogue in politics and the soothsayer in religion. We're lucky that the peddlars of panaceas have not made more headway. The need of the hour is to make available to the American people sane ways of achieving a sense of security.

This is where the Lutheran tradition can serve the need of the nation. Both its theological approach and its worship practices are well suited to the mood of the moment.

A teacher of theology in one of our greatest seminaries said some months back, "Our students ask of the faculty more religious authority than we are willing to give them." If our future preachers are a bit uncertain, we may be sure that the lay people are even more eager for affirmative teaching.

Lutheranism is well suited to this situation. What it has to offer is not so much a body of doctrine as an approach to Christian truth. It teaches that theology

is important, that Protestants need know what they believe, that faith must be based on sound ideas, but it makes no attempt to pinpoint the details of belief.

It gives the maximum of assurance through its emphasis upon the Word of God, but it does not hamper the intellect. It speaks in no uncertain terms. It lifts no little banners. It summons us to a great quest. And that is what men need today.

LUTHERAN WORSHIP is the emotional counterpart of its emphasis upon firmly held beliefs. A considerable sampling of a goodly variety of Lutheran churches combined with a broad knowledge of other forms of Protestant worship has convinced me that the Lutheran liturgy is almost in a class by itself as an affirmation of the Christian faith. It is brief, masculine, vigorous. It is wholly New Testament and radiantly Christ-centered.

The voices of the lay people drown out those of the clergy. It is the church praising God. Through it the individual feels that he is a part of a mighty host marching down the centuries into the distant future. As he finds himself one with God's people a new strength comes into his life.

In recent years the Lutheran churches have been playing a larger part in the life of their local communities and on the national scene. The more they plunge into the midstream of American Protestantism the better for all concerned. They have much to share with the other churches of our land.

IT IS A QUESTION of what I can do for and in the church. That I am not a one-man band but part of a symphony orchestra does not diminish the importance of what I have to do; on the contrary, it makes it very much more important what I do, and more important still what I do not do.

—GEDDES MACGREGOR in *The Coming Reformation* (Westminster)



DISTURBED CHILDREN

BY RUTH I. SIMON

I TURNED MY CAR up the winding road which led to the large white pillared building on the hill. The sign at the entrance read, "Oesterlen Home for Children of the United Lutheran Church."

Oesterlen, with its 124-acre campus just a short drive from the center of Springfield, Ohio, has recently adopted a new policy. It has been converted into a home for emotionally disturbed children.

The home was founded in 1903 through the gift of Amelia Oesterlen, wife of Dr. Charles Oesterlen, pioneer in the commercial use of gas. Mrs. Oesterlen, a member of First Lutheran Church of Findlay, Ohio, was deeply interested in orphan children.

Oesterlen Home, established for "homeless and needy" children, grew with the years from a family of five to a hundred. There was then great need for this type of institutional care for children. As late as 1920 one child in every 50 was an orphan.

In recent years there have been fewer orphans, and better provisions for a widowed mother in caring for her own children. Leaders at Oesterlen accepted a new challenge. They were impressed by the great increase in the number of

They're healthy, intelligent, but won't behave. Somebody has to help straighten them out. An old-time orphanage is solving a new problem

children suffering from severe emotional disturbance. In 1957 the program of the home was changed to meet this growing need.

NORMAL CHILDREN under care of the home were placed in Christian foster homes. They now attend public school and live as any child does in his own home. Last year 42 of them were placed and supervised by Oesterlen administrators. Five adoptions were in process,

Oesterlen Home . . . the snow's gone now





Riding is the favorite sport



Informality in the classroom . .

although few children in the home's care become available for adoption.

The 40 children on campus are almost all teenagers. Many of them have been referred to the home by their pastors. All have deep-seated emotional problems. Their intelligence is normal, often superior.

The living room of the boys' cottage was my first stop. Here ten boys, ranging in age from 14 to 18, live with their house parents. It is a homey setting for work or play, and the constant give and take of living together.

THE NEWEST building on campus is the hospital-reception center. The hospital cares for patients with emotional rather than physical diseases. It has security screens, almost indestructible mattresses, and electrical outlet controls placed outside the rooms.

Practical nurses are on duty around the clock. When a child has lost self-control, or is violently upset, running away or destructive acts may result. A period in the hospital is often the setting for casework counseling needed for a

child's return to better emotional balance.

The ten girls live in another section of this building. I peeked into one of the bedrooms crowded with stuffed animals and dolls. On the dressing table were perfumes, powders, and manicure equipment. The three girls who live in the room may have emotional problems but their room did not show it.

The living room was large and cheerful with modern furnishing and TV set. In the adjoining dining room the girls and their house parents have daily devotionals following supper. The girls are also learning to work, help prepare breakfast and lunch, do their own laundry.

THE SCHOOL HOURS were past, but I met Mrs. Rollin L. Smith, teacher of the fifth and sixth grades, in the classroom. She spoke of the marvelous change in her junior boys. "These children become easily discouraged," she said. "Their attention span is much shorter than that of the average child which necessitates many breaks with games and puzzles."

Oesterlen's school co-ordinator and teacher, Everett Clements, explained the



... The city provides the teachers



Opportunities in electronics

Classes follow an ungraded program with each child progressing as fast as he is able. Some children attend Springfield public schools for half a day and complete the day's classroom work at Oesterlen.

In Mrs. Meade Rugh's classroom a movie was in progress, a weekly feature. All three teachers are employed by Springfield's board of education. All three are active Lutherans.

On Sunday, the Oesterlen family drives in station wagons to a Lutheran church in Springfield. Each Thursday evening students from Wittenberg University and Hamma Divinity School bring the church school to them. Regular instruction is in classes of four supplemented by occasional programs in the auditorium.

MISS EMMA WAGNER, a case worker, told me about the emotional adjustment of some Oesterlen children. She pointed to the picture of a girl who might easily win a beauty contest. We'll call her Nancy.

Her home conditions had been un-

bearable. Nancy was eight when she began to steal in school. The court placed her in a foster home. Placement lasted about a week. After another period at home she ran away to the court asking for protection from her own parents.

When she came to Oesterlen at twelve she was unusually mature physically, but the only thing she really enjoyed was "breaking rules." Her attention span was one minute.

In a year she was able to take an assignment and complete it. With almost miraculous rapidity she progressed from fourth grade to eighth, and began to show her concern for others, especially a fondness for little children.

In June of last year she was ready for a foster home. Miss Wagner found one with several little children. Her adjustment was "fabulous." She now attends public school, is studying the catechism, and is very devout in her preparation for church membership.

WORK WITH THESE emotionally disturbed young people is not always that successful, but Nancy's case is not an

isolated one. William R. Benedict, a young man who trained for YMCA work and is now program director at Oesterlen, told me about the recreational program. It focuses attention on the individual, his special interests and hobbies.

Two riding horses, and a Shetland pony for smaller children, provide the most popular recreation. A large showcase displayed baskets made by the girls, ceramic pieces, leather work, and stamps, many from distant countries. A small owl attested to the beginning of taxi-dermy at Oesterlen.

"Nine boys are stamp enthusiasts," Benedict explained. "They even save the money they earn from their work around the home to pay their own way to the stamp fair in Dayton. The almost-forgotten stamp albums in the attics of lots of folks would find a hearty welcome here."

The basement of the administration building contains work rooms for ceramics, a bicycle shop, furniture repair room and electronics room. One boy at Oester-

len works part-time as a licensed engineer in a Springfield radio station.

One segment of Oesterlen is an attractive house on Woodlawn Avenue, not far from Wittenberg University. It is home for six boys who were emotionally disturbed. They now attend public school, the YMCA, and other normal social activities. A Christian "father and mother" live with them. Oesterlen hopes that some day these boys will take their place as successful members of society.

Oesterlen Home has accomplished much in its three years of the change program. And there are glowing dreams for the future. In closing his 1960 report Pastor John Warnes, the home's executive director, told of "Opportunity unlimited. Opportunity to express the love of Christ to those who have lost parents and home through death, rejection, family instability or other causes. Opportunity to share Christian love with those whose anti-social behavior has alienated them from society. Opportunity to set the solitary in families. . . ."



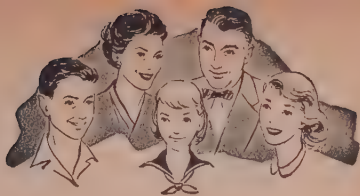
The Witness

THE DAY will come when we shall stand naked before God, unable to "answer him once in a thousand times." We shall be stripped of all the things in which we put our confidence here below. We shall stand before the throne of God without title, without money, without a home, without reputation—in utter poverty. And in that place where there is neither marrying nor giving in marriage, where money is neither received nor spent, and where all the values have been turned upside down, in that place God will ask: "Who can testify for you?" And then perhaps some one of the company of the redeemed will step forward, perhaps there may even be some who will cry out from the nethermost pit of hell and say: "He once gave me his last penny. He once shared his last cigarette with me in prison. He once put me on my feet again when I was a refugee, even though it was hard on his meagre resources."

—HELMUT THIELICKE in *The Waiting Father* (Harper)

IVE MAKE A FAMILY

The Next Four Years



"'BYE, HANK! 'Night, Alice!" Karen waved to the friends who had given her a ride home from choir practice.

She closed the door and slumped dramatically against it. "Boy, am I tired," she said to the family. Since we were all concentrating on a TV mystery, her dramatics were wasted.

I smiled at Karen to show I knew she was home. She had been gone since eight when she left for school, lunch at school, an after-school club meeting, dinner at Alice Anderson's, and then choir practice.

KAREN PUT her books and jacket on the stairs and went to the kitchen. In three minutes she joined us. Pete looked at her loaded tray. "What's the matter, sis? No dinner at the Andersons?"

"I'm a growing girl. Join me?" She tossed a cracker at Pete. He missed it and it crumbled on the rug.

"All right, all right!" Pete said to me. "I'll clean it up. But *she* threw it."

"Quiet!" Sue shouted. "I'll miss the clues."

"Quiet, yourself," Pete answered. He plopped beside Sue on the floor to watch the program.

"Did you tell Karen?" Dan asked me.

"Tell her what . . . ?"

THEN I SAT up quickly. How could I have forgotten the thing that had me worrying and wondering all day. "Oh yes . . . Karen . . . Karen . . ." I had to repeat because she was already with Pete and Sue in TV-land.

"Yes, Mother . . . ?"

"The mail, Karen . . . there's a letter . . . Bethel College . . . I wondered . . ."

Karen didn't wait to hear what I wondered. "Where?"

"On your desk."

SHE RACED upstairs. Dan and I followed her. We heard her push her desk chair out. We could imagine her tearing the envelope, reading the letter. Would she crumple it in disappointment and flop on her bed? Would she . . .

Her feet hit the floor. Her chair scooted across the room, she came into the hall shouting, "I'm in! I'm in! Everybody listen! I'm in!"

She raced down the stairs, the books and jacket slid from step to step, disturbed by the wings on her feet.

"Oh, Mother . . . Dad . . . I'm in!" She sailed the letter at me, collapsed on the sofa, and kicked her feet in excitement. She could not speak. Pete and Sue glanced at her briefly, as if wondering what was the matter, but not terribly interested. Dan and I moved to the sofa and sat on either side of Karen. I had caught the letter in air and turned on the lamp to read it to Dan.

KAREN GROANED and moaned in delight as I read. I knew what the acceptance letter from Bethel College meant to her. Karen had been growing more and more silent because she was sure that the letter should have come before this. No news meant bad news to her. Ever since the weekend she saw Timothy Wagner, she's been more worried, because Timothy was worried too.

There was nothing we could do or say. Sometimes you have to let your children weep silently. *I* couldn't force Bethel College to send its "yes" or "no" answer until the college was ready to send it. Pastor Ittel has been so sure she'll be accepted. Dan and I were so sure. Karen was sure, too, in December and January, but not recently.

Dan listened in silence as I read. When I finished, he put his arm around Karen, drew her close, and kissed her cheek softly. Karen kissed him and then me, as if we were congratulating one another.

"Wonderful news," Dan said. "Of course, I never doubted you'd be a freshman at Bethel next fall."

"Didn't you, Dad? I did."

"The college doesn't know what a wonderful young lady is entering," I said proudly.

"My fans!" Karen laughed.

"Pete . . . Sue . . ." I called. "Just think, next fall, one of our family will be in college."

"So what!" Sue said absently.

"That's great, Sis," Pete said, not turning from the show.

THEN ACTION was interrupted by a commercial and he walked on his knees to the sofa. "May I touch you?" he asked Karen. "I've never known a college student." He spoke in mock humility and awe.

"I'll let you come to all the football games," Karen promised generously. "Pay your own bus fare."

Then she sat upright, pushing Dan and me aside. "Oh . . . h . . . h!" she cried and put her hand to her mouth.

"What is it?" Dan asked.

"Do you think all applicants received their letters the same day? Will Timothy have his? What if he isn't accepted? I've got to know, Mother. I've got to know."

"Aw . . . stop crying," practical Pet said. "Open your piggy bank. You can afford a long-distance call. Night rate now."

"But would it be proper . . ." Karen turned to me. "It's nine-thirty. What would his mother think? And what if he's not been accepted. I'll die if I can't and embarrass him."

"I doubt if you'll embarrass him," Dan said. "He's probably received the same letter and is wondering if Mrs. Melton would think him too bold if he called her daughter. He knows you're at choir practice Friday nights. I'll bet he's thinking you might be home by now."

IT TAKES a man to know a man. The telephone rang.

"It's probably Alice," Karen sighed, but she ran for the phone. "Yes . . . yes, operator. This is Miss Karen Melton . . . yes . . . Oh, Timothy!" she shrieked.

Pete and Sue returned to the last scene of the mystery. Dan and I sat on the sofa in almost the same rosy glow as Karen.

"We'll have to scratch for money from now on," Dan said. "The first year will be expensive, since we promised she could live on campus. After that it won't be so bad, if she lives here and commutes."

"Can I have Karen's desk?" Pete asked.

"She's not moving out," I reminded him. I turned to Dan. "Don't you feel as if an important milestone has been passed?"

He nodded. "Yes. And I'm glad Karen chose a church college. I've heard some good things about Bethel. They have a new community service program that will be just Karen's dish."

"Hey . . . let her start on school studies before she takes on community service," I protested. "Let her have fun."

"Hah!" Pete said over his shoulder. "Girls always have all the fun."



WORSHIP NOTEBOOK

HOW GOOD ARE CHURCH MANNERS?

ON SEVERAL OCCASIONS within the last few years I have arrived for services well before the appointed hour. Although the churches were not the same every time, what happened between the time I got there (usually the first one present) and the opening hymn was almost always the same.

At first the church was still, not even the organ broke the silence. Outside noises—traffic, children at play, factory whistles and the like—filtered through to the church, but it was a muffled silence. Soon however the peace was broken.

A door slammed somewhere and loud voices broke in on my reverie. Ushers coming early made much ado as they shuffled through church bulletins, opening windows or closing them, or snapping on lights with a shattering crack like that of a bull whip. Sometimes there were loud jokes or small talk which came to an embarrassed halt when one of them observed that "somebody's in the church."

THE ORGANIST arrived and went at once to the chancel, clomp-clomping all about the place in high-heeled shoes. There was a frenzied rustling of music like a blast of autumn leaves up an alleyway, and from downstairs or over in the parish building giggling voices of the choir members spoke of anything but the house of God.

Sometimes even the pastor was not above adding to the disturbance. Paging noisily through the lectern Bible or the altar missal, slapping his sermon notes on the pulpit desk, or hurriedly changing the paraments because a member of the altar guild forgot, he too reflected the

pre-service confusion that grips our churches.

The worshipers began to arrive. The ushers in some places had to greet each one and show him to a seat, handing him a bulletin as he did. Sometimes there was a sort of "glad-hand" treatment that seemed more appropriate to the meeting of the service club than the weekly assembling of the family of God.

I find it hard to understand why an usher has to escort a grown man or woman down the aisle to a seat when there are plenty of seats available. This might be necessary just before the service or after the service has begun and seats are hard to find, but not at the outset. Perhaps others feel as I do, for often-times I saw an usher saunter down the aisle to the front of the church only to find the couple he was squiring had slipped into a pew farther back in the church.

PEOPLE TOOK their places and bowed their heads in prayer, but the prayers were not very long. On the average I'd guess about 15 seconds. What does one say to God in 15 seconds after he's been occupied with other matters all week—or has he?

The posture of prayer in our churches is interesting. Some sat still and simply bowed the head. Others bent way forward. Seldom if ever did I see a person pull out the kneeling bench or cushion and actually kneel in prayer. Once I did and the kneeling worshiper accidentally brushed against the back of the person sitting in front of him. For this he got a glare and a very audible "Humph!"

I am still amazed and, I must confess,

annoyed to see some people come into church and pray by grasping the bridge of the nose very firmly between the thumb and index finger. This is almost as liturgical a gesture in some Protestant churches as kneeling and making the sign of the cross is for Roman Catholics.

After the perfunctory bow in the direction of the Almighty, the worshipers sit and chat quietly with one another or gape about. Teen-agers are given to giggling and "rutsching." But all this comes to an end as the choir enters the church and with the people begins to sing "God himself is present." Where was he before?

FORTUNATELY the service keeps us all so busy (and after all aren't we supposed to be—it is the *people's* worship of God) that there's little time for personal activity. But when it comes time for the communicants to go forward to receive the sacrament, the comedy of errors begins all over again.

I was taught as a catechumen that one went to the altar and returned from it with hands folded and eyes downcast. This was not the time to exchange knowing glances, furtive winks, or hurried whispers with anyone in congregation or choir. Nor did one swing one's arms or stuff hands in pockets.

Now I observe that others had different instruction, or perhaps no training at all. Some people wink or grimace, some nudge a friend or relative, some exchange muted (and sometimes not so muted greetings with ushers). Some women wear gloves and some do not. There seems to be no clear-cut pattern.

And the ushers—they're all over the place, distributing communion cards and collecting them. In some churches the handing of a card to an usher is equivalent to passing one's ticket to a doorman

at the theater—no ticket, no sacrament.

I won't bother to describe my actions to what I've *seen* after the service in some churches. Suffice it to say if anyone was "odd" enough to want to stay and pray, he'd have a hard time

BUT WHY should I bother to describe all this negative thinking? After some will say, these things aren't important: it's what's in a man's heart that counts. But isn't it equally true that what a man has in his heart is reflected in his outward habits, manners and appearances? What kind of a man is it who says "I love you" to his girl but then goes off and leaves her, or whose manners are so crude as to say that he doesn't care for her?

I know that there will be those who will say that the concern I have shown here is only a concern with externalities and doesn't dig in depth to what really counts. But I reply: how does anyone know what my inner feelings are, and how dare they attempt to say that concern with culture or dignity is a shallow thing which covers a disregard for what is important?

Isn't it just possible that a man or woman who endeavors to work out his salvation with fear and trembling, whose heart is centered on grace and faith, might also be concerned for decency and order?

A PROFESSOR sent me portions of a letter from a correspondent who asks, "Are Lutherans then to be considered less devout because of their indifferent manner? . . . I do not like to feel that I am attaching too much importance to the manner of receiving the sacrament and yet, how can one present himself with penitence for forgiveness without outward appearance of prayer?"

No, my friend, you are not alone in your concern. There are many who

...the attitude all too common among
 ...erans which seems to say: "It
 ...n't make any difference what I do,
 ...just to prove it I'll be as careless
 ...as casual as I want."
 ...ut no amount of argument will "con-
 ..." such people. It seems to me that
 ...only thing the rest of us can do is to
 ...duct ourselves as we feel we ought
 ...ct at worship. Perhaps if we really
 ...y before the service and not just chat,
 ...haps if we go reverently to the altar
 ...holy communion, perhaps if we stay
 ...our places after the service and pray,
 ...ers may follow our example. Instead
 ...cursing the darkness, why not light a
 ...dle?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Impulsive

QUESTION: Dave, a neighbor, has been married eighteen years. Now he seems to have fallen in love with a teen-ager. He is confident that he planned to leave his wife and go to the west coast, even though he has no arrangement for the support of his family.

A week ago I learned that he has ended of his new-found love, and has requested his wife to take him back. He refuses to talk to his pastor about the matter. I am afraid some real tragedy will take place.

REPLY: Impulse and emotion seem to be taking the place of reason and Christian principle in David's make-

up. Things like this occur sometimes when home life has grown dull and drab, or one or the other, or both, feel that such is the condition. How does this happen? Whose fault is it? Rarely, if ever, in a marital conflict can all the blame be placed on one person. Both usually contribute to the making of the problem, though each may assert that it is the other's fault.

This husband needs to assess his total family situation, reckon with his responsibilities, consider the genuine claims of his family, remember his obligations to God and society. The wife ought to search herself and try to find what she has contributed to the rift. Each should endeavor to eliminate his own faults, and seek an appreciation of the other's virtues.

Marriage is not a picnic or an emotional frolic. It is a serious contract which involves all factors of human personality. It is physical, cultural, aesthetic, moral, and spiritual. It can yield deep satisfactions, but they are not attained by pressing a button—they require lifelong effort, forbearance, appreciation, and understanding love. Break-ups are not generally the solution—they frequently lead to new problems, confusion, or tragedy. The most rewarding procedure is to work out a solution patiently, applying Christian spirit and principles.

An on-the-spot counselor may be of assistance. I am suggesting such an adviser.

Shock

QUESTION: My daughter and her husband had a violent quarrel a few days ago, and, unfortunately, it all happened in the presence of six-year-old Linda. They have had their scraps from time to time, but this one was so sudden and

furious that even I was jolted when Evelyn told me about it. Bob must have been most unreasonable. It was all about how Ev spent thirty dollars. I am most disturbed about the effect on the little girl. What can they or I do about it?

REPLY: The effect of such a storm upon a child depends on the circumstances leading up to the unpleasantness. If the explosion were of the "flash-in-the-pan" variety, in the midst of an otherwise calm family life, the effect is not likely to be any deep-seated tension. The shock and unpleasantness will probably be absorbed in the numerous daily events and the normal affection of the parents.

If, however, the outburst was connected with deep-lying but hitherto unexpressed anger or jealousy, the child has almost certainly been aware of these feelings for some time—probably has already been suffering from them. Herein there is danger.

Bob and Evelyn should consider what any hidden animosities may do to a youngster, and take steps to avoid further violent expression. More than that they need to seek a better understanding of their problems, and adopt Christian ways of handling them. As they work out their own differences and conflicts, and find both inner and outer peace, the new quality of their attitudes will be silently communicated to Linda. They may well read together Romans 12.

Recreation

QUESTION: Chris likes fishing very much. He thinks it is a wonderful hobby. But he also believes that only men need to get out and go fishing. Doesn't a woman need it just as much? Then, when I mention going along, he wants me to "rough it," as some do, but my health

won't permit that. He just can't understand that—and goes his own way.

There are several other men who want to go fishing with him every week. They don't care whether they attend church or not. This doesn't seem right. They all have Saturday for recreation. Isn't that sufficient? We go to church every Sunday—that should come first.

How can we solve this problem?

REPLY: Everyone needs some recreation, but each one also has great need of the experiences of worship and fellowship with a congregation. Everywhere, of course, there are some people who are only dimly aware of spiritual needs—if at all—and they may influence others who cherish a spiritual viewpoint but lack the courage to cast it out when attractive alternatives beckon.

While one cannot properly legislate for or render judgment on another, it seems reasonable that Saturday should afford enough fishing or other recreation. Sunday, or a good part of the day, ought to be devoted to cultivation of the spiritual life.

Without doubt a wife or mother ought to have relief from the daily grind of house work and child care. A husband should recognize this fact and, as an imaginative Christian, provide for it. He ought to be willing to modify his own practices and preferences to the degree necessary for his wife to have a wholesome alteration of activities. Selfish disregard for others solves no problems, but it sometimes turns a potentially successful marriage into one of interminable conflict. These facts, of course, apply to both husband and wife. Whenever there is disagreement each should search self for contributing factors, and cast them out

HISTORY OF HOLY COMMUNION

Meaning and Practice of the Lord's Supper. Edited by Helmut T. Lehmann. Muhlenberg. 100 pages. \$3.50.

It is high time we had this book. Herebefore the liturgical emphasis has been prominent. Now we have a biblical-historical-systematic treatment based on the most recent research.

The major approach is historical, as it must be if we are to know what variations in doctrine and usage have occurred in the past. The chapters deal with the New Testament period, the ancient church, the Middle Ages, the Reformation, Europe since the Reformation, and America. The concluding chapter outlines the relation of idea to action.

Contributors to this symposium were Robert P. Robertson, Arthur Vööbus, Theodore Tappert (three chapters), Reginald W. Heitzenrath, and Martin J. Heineken, all professors in ULCA theological seminaries.

This modest volume opens the door to a large amount of writing on the subject, very little of which is in English. For those who do not read German this is an important help.

It is scarcely necessary to call attention to the importance of this theme for preaching, for church practice, and for ecumenical relations. Even if you do not agree with all the attitudes evident in these chapters, the data presented dare not be ignored.

For that matter, the writers themselves are not in complete agreement. Chapter Two heavily overlaps the first chapter with some variations. And always there is the question of the amount of weight to be given to any evidence. Other experts will weigh some items differently.

The discussion in this book is held to a high level. It gives major attention to matters of central importance. It concerns main doctrines, not fussy details. An excellent book.

W. D. ALLBECK

Springfield, Ohio

WHAT LUTHER TAUGHT

Teaching Luther's Catechism—II. By Herbert Girsensohn, translated by John W. Doberstein. Muhlenberg Press. 130 pages. \$3.

The second of two books which have as their purpose a clear exposition of Dr. Martin Luther's small Catechism, this volume covers baptism, confession and the Lord's Supper. The author is a professor of practical theology in the theological school in Bethel, Germany.

The title should not mislead into thinking that this is a methods book. In traditional European fashion the thrust is in the direction of an exposition of the content of the Catechism. It was written primarily for pastors and teachers who give catechetical instruction.

The sacraments have so often been a focus of theological controversy in our day that it is difficult to steer a course between

*Should the
American churches
concern themselves
with social, political
and economic matters—
and if so, how?*

UNDER ORDERS

by Roswell P. Barnes

Executive Secretary in America,
World Council of Churches

Hard-bound, \$2.95

Paper-bound, \$1.00 at all booksellers

DOUBLEDAY & COMPANY, INC.

Garden City, N.Y.

Reformed rationalism and Romanism. It is therefore refreshing to have an exposition of the sacraments which hews to the line of evangelical Lutheranism, and at the same time is not so encrusted with 16th and 17th century thought that it cannot speak to us today.

The section on baptism is the most extensive. It provides a much needed excursus on the "more neglected sacrament." The discussion of the sacrament of the altar is sound and sensible. The chapters on confession are most welcome because of the slighting way this is often dealt with in our churches today.

The entire book is a welcome addition to the library of all who have particular responsibility for the Christian instruction of the young.

HERBERT N. GIBNEY

Hempstead, N. Y.

ADVICE REGARDING CHOIRS

Music in Protestant Worship. By Dwight Steere. John Knox Press. 256 pages. \$4.50.

Although directed to churches of the Reformed tradition, there are many suggestions in this book which are helpful for any organist and choirmaster.

Among the useful ideas are these:

The minister should confer once a week with the choir director in order to insure a well-integrated service.

The minister is responsible for seeing that already busy choir members are not lured away from the choir by being asked to do many other tasks in the church.

Why should separate choir directors and

organists be hired if one person can do two jobs better?

The choirmaster must be the unchallenged leader of the choir.

All choirs but the adult should be a part of the church's educational program.

A children's choir should have responsibility for the whole service or none.

If high school seniors are allowed to the adult choir they will have a connection and something to come back to when they return from college.

A choir's future is only guaranteed constantly adding young voices.

Communion with God is obscured by the act of the organist, choir director, or choir which draws attention to itself.

Some suggestions with which we would disagree are:

Organ pipes should never be visible unless the organ is at the back of the church. "There is no more reason to expose the organ to view than there is to make visible the wiring and plumbing."

Improvements now make it possible the electronic organ to compete with pipe organ at almost even terms.

A pianist or organist in a small church needs to be taught but not necessarily by a professional teacher.

If read carefully and critically, this book can be a useful tool in the hands of a thoughtful choir director.

Philadelphia HELEN E. PFATTEICHER

OLD TESTAMENT FAITH

Religion in the Old Testament. By Robert Pfeiffer. Edited by Charles C. Forman. New York: Harper, 1961. XII. 276 pages. \$6.

This is apparently the final portion of the literary legacy of the famous professor of Old Testament at Harvard where he taught for more than thirty-five years. This book was edited from an unfinished manuscript by his friend and associate, Charles Forman. About two-thirds of it was complete, substantially in the form here summed; the other third was written by the editor from Professor Pfeiffer's notes.

**KNOW your neighbor
his church
the issues**

**PRIMER ON
ROMAN CATHOLICISM
for PROTESTANTS**

Newly revised edition by Stanley I. Stuber
\$3.50 at your bookseller
ASSOCIATION PRESS • 291 B'WAY, N. Y. 7

The nine chapters of the book fall into two major sections: (1) The Religion of Israel, (2) Judaism. The first chapter deals with "Religion and the Bible" and sets the stage for what follows. Then the religious situation before Moses is discussed—the religion of the nomads of Palestine, their worship, festivals, the sacerdotal appertinences of religion and the status of morals. As might be expected, the chapter on Moses is the shortest in the book.

Israel's religious experiences and practices prior to entry into Canaan receive extended and enlightening treatment. Particularly significant is the review of philosophy and religion as reflected in the literature of that period. Perhaps the best chapter in the book is that on the prophets who "like all great preachers, addressed their hearers, and future generations." Despite their violent attack upon the religious practices of their times, "they did not know that they were preaching a new religion. Like Jesus in contrast to the Apostle Paul and Luther they did not leave the religion in which they had been born to found a new, separate, religious society." For Professor Eiffer the prophets were essentially the creators of the highest religion of Israel, though he refers to them again and again as reformers.

Part II of the book follows up the prophetic movement by a thorough inquiry into (1) Incipient Judaism (Deuteronomy), (2) Historic Judaism (Ezekiel, H. P and Wisdom), (3) Normative Judaism (The Chronicler). The whole of this section of the book was taken from the lecture notes of Professor Eiffer by the editor. The argument of the book is a rigorously logical treatment of the scheme of religious development in Israel so widely accepted today. As such it is the outgrowth of the monumental *Introduction to the Old Testament* (1941).

Gettysburg, Pa. J. M. MYERS

BOOKS reviewed in these pages may be ordered from Lutheran Church Supply Store, 2900 Lehigh Lane, Philadelphia 29, Pa., or from any of the branch stores (see page 47).

April 26, 1961

A major new volume in *Religious Perspectives*

HELMUT THIELICKE



Nihilism

Its Origin and Nature— with a Christian Answer

Helmut Thielicke, the first Lutheran minister to hold the post of Rector of the University of Hamburg, brilliantly analyzes the philosophy of meaninglessness that haunts the twentieth century.

"In this book Thielicke speaks not as one who hands out calm, self-confident solutions, but as one who has himself gone through the dark valley of doubt and yet is able to point men to the great venture of faith and love which alone gives meaning to life and makes it worth living."

—JOHN W. DOBERSTEIN

\$5.00 at all bookstores

HARPER & BROTHERS, N. Y. 16

THE NEWS IN THE CHURCHES

New Wittenberg Program:

Degrees in Sacred Music and Religious Education Offered

SPRINGFIELD, OHIO—An expansion in Wittenberg University's Graduate Studies Division, which will see the university offering work leading to master of arts degrees in sacred music and in Christian education, was announced by President Clarence C. Stoughton.

Dr. Stoughton said the new offerings will go into effect this autumn. They will provide training for laymen who want to give full-time service to the church as musicians, parish workers, directors of Christian education or church business managers.

Because the major thrust of the new academic program will involve Wittenberg's Hamma Divinity School to a considerable extent, Dr. Stoughton also announced the appointment of Dr. Bernhard Hillila as director of the Graduate Studies Division.

Dr. Hillila, Hamma's dean, will oversee the administration of the new program and direct the rapidly expanding course of study leading toward the master of education degree at Wittenberg.

"Dr. Hillila is particularly well-suited to head up the expanded graduate program," Dr. Stoughton said Friday. "He has the theological background necessary for the seminary-oriented work of the new program and his doctorate was earned at Columbia University in education."

The new graduate offerings represent the

third step in an overall program designed to increase the number of pastors and trained staff members available for parishes of the United Lutheran Church in America.

Programs already started include the training of older men for full-time ordained service, and general training of individuals through "theology for laymen" courses aimed at better Christian churchmanship. Remaining portions of the program plans include the training of retired laymen for full-time, unordained service, and the training of laymen to supply pulpits on a part-time basis.

Dr. Stoughton said that Hamma's course of study leading to the master of sacred theology degree will also be expanded this autumn.

MICHIGAN

Churches in Detroit Area Plan Evangelism Mission

By RAYMOND A. HEINE

DETROIT—A Detroit area Lutheran Evangelism Mission will be conducted Sept. 28, 1961. Thirty-two congregations have indicated that they will participate.

Several congregations are making the Christian Family Mission emphasis. Rev. Kenneth Ferguson is serving as chairman with the Rev. James Ling and the Rev. Chris Laursen as secretary and co-ordinator. Plans are progressing with the co-operation of the Rev. Dana Johnson, the Board of Social Missions evangelism director for the area.

Mission Organized in Fenton

HOME MISSION activity continues to grow in Michigan with a new congregation

Wittenberg Has a Champion

SPRINGFIELD, OHIO—Wittenberg University's basketball Tigers fought their way to a national championship in the NCAA college tournament. The team defeated Southeast Missouri State in the final game at Evansville, Ind. The victory was the 25th of the season as against four losses.



newest ULCA congregation in Michigan shown at organization—Transfiguration Church, Fenton

recently organized and three new mission fields entered.

Transfiguration Church, Fenton, was officially organized on March 19 with 80 adults and 60 children becoming members. Dr. Frank P. Madsen, synod president, delivered the sermon on "Transfiguration" and performed the act of organization. Mission developer is the Rev. Benjamin Elger.

Developers for Three Areas

Mission developers have accepted calls to three additional localities. Robert T. Brigham of Toledo, Ohio, will go to Warren Township East following his graduation from Hamma Divinity School this spring. A 4½-acre church site has been secured.

George Stegmier will go to Farmington after his graduation from Hamma to develop a mission in the Farmington Meadows subdivision. A site of more than five acres has been secured for the future church building.

The Rev. Melvin E. Holtz, formerly pastor at Addison, Ill., has accepted a call from the Board of American Missions to be mission developer in Garden City West. He has already begun work in the territory. A site of 4.2 acres has been secured for the church building.

THE NEW CHAPEL and educational building was dedicated by Triumphant Cross Church, St. Clair Shores, the Rev. Robert A. West, pastor, on April 9. President Madsen delivered the sermon.

Iowan Called as Teacher

In Kumamoto Boys' School

DES MOINES—Scott Baird has been called as an education missionary to Japan under the J-3 program. He will teach English at the Boys' School in Kumamoto for a three-year period.

A senior at Midland College, Fremont, Neb., he is a member of Unity Lutheran Church in Des Moines, where his father, the Rev. Vance Baird, is pastor.

Mr. Baird will attend the Language School at the University of Michigan and the School of Missions in Maywood, Ill., before going to Japan.

Dr. Syre Returns to Central

FREMONT, NEB.—Dr. Richard R. Syre will return to the faculty of Central Seminary on July 1, as professor of Old Testament. Since 1957 he has been on the faculty of the School of Missions at Chicago Seminary, Maywood, Ill. He had been Central's professor of Biblical Theology for 15 years.

Dr. Syre was born in Austria and received his university education there. Coming to this country he studied at Biblical Seminary in New York and Gettysburg Seminary. Later he earned a Ph.D. at the University of Nebraska. He is a member of the ULCA Commission on Sacrament of the Altar and its Implications.

This Preacher Can Cook

THEY DON'T teach cooking in college or seminary, but Pastor Armin Weng turned out to be one of the best amateur male cooks in the country.

Pastor Weng, in his fifth year at Amity Lutheran Church in Lena, Ill., was runner-up in the national "cook-off" held recently in Miami Beach, Fla. The judges thought his corned beef casserole was wonderful.

Cooking is only a hobby with Pastor Weng. He wouldn't have known about the contest if his wife, Barbara, hadn't told him. She entered his name and his favorite recipe.

He won the Illinois state championship, which got him and Mrs. Weng a free trip to Miami Beach for the national contest. He lost out on first prize to an Alabama electronics specialist.

Pastor Weng, a native of Philadelphia, learned to cook after his mother's death when he was a high school sophomore in Park Ridge, Ill. He had to prepare meals for himself and his father, Dr. Armin G. Weng, now president of Chicago Seminary at Maywood.

That corned beef casserole is handy for times when there's unexpected company, Pastor Weng explains, because all the ingredients can be kept on hand. He uses noodles, canned mushroom soup, condensed milk, canned corned beef, grated cheese, minced onion and crushed potato chips.

It goes into the oven for 15 minutes, then with parsley garnish to the table.



Cook, ingredients, and helpful wife

Church Library Workshop

"EXTENDING THE BOOK MINISTRY" will be the theme of a church library workshop to be held June 23-24 at Gustavus Adolphus College, St. Peter, Minn. Featured speakers will be Dr. Mary Alice Jones, director of children's work in the Methodist Church, and Dr. Gerhard Alexis, chairman of the English department, Gustavus Adolphus College.

Triplets Baptized

Family of seven including triplets was received into St. Mary's Church, Auburn, Ind., by Pastor George W. Schuette. Mr. and Mrs. Argal Likens became members, he by baptism and she by confirmation. Also baptized were Michael, 12, and Penny Lou, 2½, and the triplets born August 1, 1961: Jerry Lee, Lori Ann, and Larry Don. Others shown in picture are the grandfather, Dr. Armin G. Weng, and an aunt, Mrs. Clara Mizer.



Congregation Shares Meal Love Feast Communion

PITTSBURGH—Maundy Thursday service of Holy Communion was observed in the form of the ancient Agape Feast in Calvary Lutheran Church of Natrona Heights, Pa., this week.

The event was scheduled "in order to recall even more vividly the great moment when Jesus instituted the sacrament, and to illustrate how it was administered in the early Christian church."

Meeting in the downstairs assembly room, members brought food to the church, including bread and wine for the communion. The bread was *matzos*, such as Jesus used at the Last Supper. After sharing in a common meal, pre-school children were taken to the nursery by Luther Leaguers while the adults and older children began The Service. The service with Holy Communion according to the *Service Book and Hymnal* is used, except that the participants remained seated at tables, facing each other, throughout the worship.



Agape Feast in Natrona Heights church

Assisting Calvary Church's pastor, Donald M. Bravin, in the liturgy was the congregation's student assistant, Donald F. Anderson of Augustana Seminary. Three men of the congregation read the lessons from their places at the tables.

Five councilmen, acting as deacons, distributed the bread and wine to the capacity crowd of almost 300.

Ministerium Expenditures Doubled in Past Eight Years

PHILADELPHIA — Congregations of the Pennsylvania Ministerium spent a total of \$6,807,928 during 1960, compilation of annual reports shows. This included \$1,082,518 for ULCA and synod budgets, and \$1,032,285 for other benevolence purposes. The remainder was for local expenses including building programs.

Average expenditure per communing member was \$81.62, of which \$66.50 was for congregational expenditure and \$15.12 for benevolences.

Dr. Charles M. Cooper, synod president, reported that total expenditures and budgeted benevolences have doubled in the eight years of his tenure.

"But," he said, "the per capita of budgeted benevolence and other benevolences added together is still more than a dollar per mem-

ber less than needed to meet the synod and the ULC budget in full.

"This doesn't mean we should give less to institutions and to Lutheran World Action, but more to budgeted benevolence."

During the Every Congregation Visit, congregations reported they expect to give \$2,467,772 in 1961, or 74 per cent of the \$3,331,696 budget. This would be an 18.5 per cent increase over 1960, according to the Rev. Samuel E. Kidd, synod stewardship secretary. To meet the budget in full, he said, receipts must increase about 60 per cent.

Membership Gains Shown

SYNOD MEMBERSHIP totals for 1960 were 392,165 baptized (up 968), 270,023 confirmed (up 1,870), and 205,928 communing

PA.: PHILADELPHIA . . .

(up 2,444). Dr. Cooper said membership has grown about 10 per cent since he became president eight years ago, with a slightly better gain in communing than in baptized membership.

"This is not a good sign if we think of catching up with population growth," he said, "but certainly is a good sign in terms of more active adult membership. The percentage of confirmed to communing has risen from 73.5 to 76.2 per cent in eight years. We're just a bit above the ULCA figure of 74 per cent."

LUTHERAN CHILDREN'S BUREAU provided 129,097 days of care to 638 children in 1960. Health care cost \$8,043. The clothing bill was \$27,556.

PA.: WILLIAMSPORT

St. Luke's Congregation Alerted for Opportunity

By ROBERT E. PICKING

WILLIAMSPORT, PA. — The Rev. Francis Bell, pastor of St. Luke's Church, reports that a program outlined by the Williamsport City Planning Commission for urban redevelopment would affect the future of the congregation. Elmira Street, on which St. Luke's building is located, may become a main thoroughfare.

On the basis of the Planning Commission's work, the congregation has organized a study committee to prepare plans for a new church and increased facilities for Christian education. If the study committee's report is adopted an architect will be engaged.

ST. MATTHEW'S CHURCH, Williamsport, at its annual meeting voted to combine the Sunday church school budget into the church budget and make a unified treasury. The offerings to date have exceeded the amount given over the same period a year ago, reports Pastor C. Wayne Peterman.

A NEW MINISTRY is being sponsored by

St. Matthew's Church, Bloomsburg. "The Devotion" is a program of one-minute meditations recorded each day and available to those who dial the specified telephone number. Calls come in at the rate of \$1 per day, or more than 15,000 per month. The minute devotions are prepared by the pastor, the Rev. James M. Singer.

PA.: GETTYSBURG

Dr. Loew to Address Synod At Gettysburg Convention

GETTYSBURG—Dr. Ralph W. Loew, Bloomsburg, N. Y., a member of the ULCA Executive Board, will represent the ULCA at the Central Pennsylvania Synod convention at Gettysburg College, June 5-8. In presenting the life and work of the church he will make special reference to the transition to the new Lutheran Church in America.

FORMER President Dwight D. Eisenhower will move into his office in the renovated college president's residence in mid-April. He and Mr. Eisenhower and his staff will care for the large volume of correspondence (27,000 letters weekly in the first weeks out of office, a probable average of 3,000 weekly later on). The office space will also be used for writing, receiving visiting delegations and supervising social duties.

Seminary Week Planned

DR. ALBERT C. OUTLER, Southern Methodist University, will deliver the Zimmermann lectures on effective preaching during Gettysburg Seminary Week, May 3-5.

Other widely known persons on this annual program are: Bishop Anders Nygren, Sweden; Dr. Howard T. Kuist, Princeton Theological Seminary; Dr. Robert McAfee Brown, author of *Protestant-Catholic Dialogue*, and Dr. L. Ralph Tabor, Baltimore.

Installation addresses will be delivered by Profs. Lawrence D. Folkemer and Herb W. Stroup, Jr. The Rev. Raymond Shaheen, Silver Spring, Md., will be the alumni dinner speaker.

Season to Open June 25

at Synod's Camp Beisler

By RALPH I. SHOCKEY

FRENTON—Camp Beisler opens its ninth season June 25, under the supervision of the Rev. Paul E. Carl, director of Parish Education and Youth Work for the New Jersey Synod. The camp established in 1952 has served over 3,000 young people.

The senior campers open the season from June 25 to July 1. Two two-week intermediate camping periods are held July 2-15 and Aug. 6-19. A one-week intermediate session is held July 23-29. One-week junior camps will be July 16-22; Aug. 20-26; and Aug. 27-Sept. 2.

ST. MATTHEW'S CHURCH, Moorestown, has 15 young men currently preparing themselves for the Lutheran ministry. This is the largest group from any single congregation in the synod.

The young men are Charles Ziegler, Jr., senior at Philadelphia Seminary; Scott Zanger, Roanoke College senior; Walter Blue, Muhlenberg College sophomore; and Raymond Sandler, Palmyra-Riverton high school student. The Rev. J. Brooks Moore is pastor of the congregation.

ST. JOHN'S CHURCH, Westville, dedicated a new 350-capacity fellowship hall and classroom addition, and the renovated interior of the church on March 19. The entire development program involved the expenditure of \$208,000.

Dr. Edwin H. Knudten, synod president, preached, and former pastors brought greetings. Pastor Edwin E. Wisser, Jr., conducted the dedicatory service.

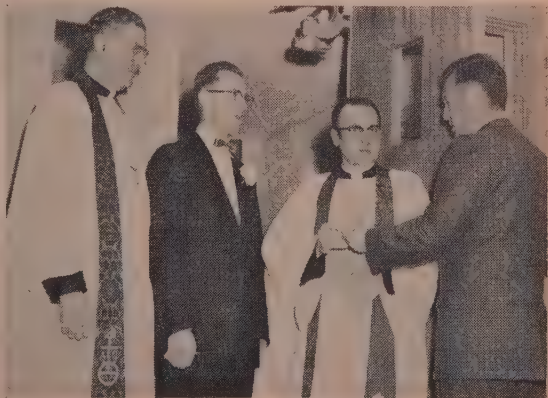
TWO MISSIONS dedicated first units recently. The first unit for Messiah Church, Sayreville, was dedicated March 19, and the



Pastor J. Brooks Moore with Charles Ziegler, Scott Zanger, Raymond Sandler, Walter Blue

first section of St. Luke's Church, Levittown, April 9. The Rev. Gustav Wuesterfeld serves the Sayreville mission and the Rev. Harry Smyser is pastor at Levittown.

MRS. FRED C. WIEGMAN, associate secretary of the ULCW of the ULCA, visited twenty-three New Jersey congregations in April. The conferences were arranged by Mrs. Gustav E. Olson, synodical ULCW



Dr. Knudten, Charles Wingate, Pastor Wisser, Charles White

NEW JERSEY . . .

membership committee chairman. The purpose of Mrs. Wiegman's visitation was to interpret the work of the ULCW and interest congregational groups in joining.

Synodical spring conferences of the ULCW are scheduled for May 9, Northern Conference, Holy Trinity Church, Nutley; May 10, Central Conference, Holy Trinity Church, Manasquan; the Southern Conference, at Holy Trinity Church, Audubon, May 11. Mrs. Robert Drach is president of the synodical group.

NEW YORK

Rochester Area Students Conduct Tenebrae Service

By HERBERT A. BOSCH

ROCHESTER, N. Y.—Lutheran students of several colleges in the area conducted a Tenebrae Service late in March at the Church of the Reformation. The Rev. Allan R. Gibson and the Rev. Arthur F. Haimel are the pastors.

The service was planned from the experience of the initial presentation of the dramatic liturgy a year ago.

Beginning in silence and ending in almost total darkness, the actions of the service portray many incidents of the passion to impress believers with the shame of sin and the magnitude of the Saviour's sacrifice.

Another group of young adults, known as LIFT—Lutherans In Fellowship Together—on Palm Sunday gave a sacred concert "The Passion of Christ" at Resurrection Church, the Rev. Paul M. Young, Jr., pastor.

New Director at St. John's

ST. JOHN'S HOME FOR THE AGED, an interdenominational agency in which Lutheran congregations have always had a great interest, has called the Rev. Robert James Connor as the executive director. A graduate of Capital University and Seminary, he has served parishes in Ohio and was

director of Lutheran Community Service in Saginaw, Mich.

St. John's Home is in process of building new facilities to double the capacity to residents. The unit will be ready May 1.

SEVERAL CONGREGATIONS, Trinity, Paul's, Christ Church, Zion-Concordia St. Luke's, joined forces for the three-hour Good Friday service held at St. Luke Church, the Rev. M. L. Sievert, pastor.

Services for Businessmen Held in Buffalo Church

BUFFALO—Half-hour Lenten services were held on Thursdays at Holy Trinity Church in an outreach to the business folk of the community. A fellowship hour followed and luncheon was served by the women of the congregation.

THE REV. C. LUTHER FULMER, JR., installed as associate pastor at Holy Trinity Church in mid-March. The Rev. Edward Goetz, of St. John's Church, Lancaster, president of the Western Conference, performed the act of installation.

GEORGE MANOS, synodical staff member for Luther League work, met with almost 100 advisors and officers of local leagues for a workshop on March 26.

New England Lutherans Plan Welfare Workshops

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Lutheran Welfare Association of New England will sponsor two workshops, on May 3 in Beth Church, West Hartford, and on May 4 at First Church, Waltham, Mass.

The objective is to help pastors and laymen to recognize and meet welfare needs and opportunities in their communities. Questions for discussion will be derived from answers to a questionnaire sent to each Lutheran pastor in New England.

The Rev. Douglas Ollila is president of the association and general chairman.

program. He is assisted by Pastors Mar-Duchow, Emil E. Gustafson and Fred-P. Nissen.

Women Meet in Rockville

SPRING INSPIRATION meeting of the United Lutheran Church Women, New England Conference, was held April 16 in First Church, Rockville. Dr. Emily Werner, of faculty of Biblical Seminary, New York, Bible discussion.

Mrs. William Eberhardt, president, received two new units into the conference, in Concordia Church, Manchester, Conn., St. John's Church, New Bedford, Mass.

MANUEL CHURCH, Naugatuck, Conn., planning to observe its 60th anniversary 6-8. Dr. Alfred Beck, president of New York and New England Synod, preach. The Rev. Richard Bertram pastor.

UNITED LUTHERAN CHURCH MEN of the conference made a pilgrimage to St. John's Church, New Britain, Conn., March 21.

Ralph Mortensen, one of the last American missionaries to leave Shanghai in 1953, spoke on "The Challenge of East Asia."

Annual convention of the ULCM will be held April 30 in St. Mark's Church, Nor-

wich, Conn. Jack Oetgen, executive secretary of the ULCA organization, will speak at the banquet.

LUTHER LEAGUERS of Connecticut held a workshop in First Church, Southington, April 8. George Manos, synodical secretary, was the director.

CANADA

Dr. Jacobi Accepts Call

By NORMAN BERNER

KITCHENER, ONT.—Dr. Albert G. Jacobi, president of the Evangelical Lutheran Synod of Canada, has accepted a call to become pastor of Zion Church, Sault Ste. Marie. He will assume his duties in October.

Concluding his second four-year term as synod president, Dr. Jacobi is ineligible for re-election. His successor will be chosen at the synod's centennial meeting June 5-8 in Preston, Ontario.

Prior to becoming president, Dr. Jacobi served for 18 years as pastor of St. Mark's Church in Kitchener. He is president of the Canadian Lutheran Council, and a member of the Executive Board of the United Lutheran Church in America.



congregation shown is Reformation Church, mission organized Feb. 19 at Spryfield, Nova Scotia. Pastor C. W. Wentzell and the Rev. Otto Reble, special missions secretary, are at front center



Pastor Albert E. Myers and congregation break ground for new Christ Church, Cheyenne, W

Cheyenne Church Starts Building After Long Delays

By OLIVER F. WEAVER

DENVER—Christ Church, Cheyenne, Wyo., after experiencing serious delays, broke ground for a new church building on March 26. The Rev. Albert E. Myers, S.T.M., is pastor.

The year closed with 88 communing members, and with growing attendance in Sunday school the meeting place became so crowded that a larger place was secured.

The youth group, "Christ Crusaders," was formally received into synod's Luther League at the Albuquerque convention.

A NEW PARSONAGE has been secured by the Rocky Mountain Synod for its president, Dr. Leeland C. Soker and family. It is a ranch-house type, located at 1925 Oneida Street in East Denver.

Music Camp at Rainbow Trail

RAINBOW TRAIL LUTHERAN CAMP, in the Sangre de Cristo Mountains, is adding a new feature this year, a "Music Camp" for choir and organ.

It will be the first time for the widely recognized Augustana College Music Camp to be held in the Rocky Mountain region. Camp manager is the Rev. Harold G. Skin-

ner, of Canon City, and executive director is the Rev. Donald C. Simonton, of Albuquerque.

MANY PASTORS in the Denver area report that the Lenten, Holy Week, and Easter services revealed a deeper spiritual concern by church members than ever before.

The attendance was generally larger. Holy Cross Church, Easter services were attended by over 1,300; at Messiah Church over 2,200 attended.

Mission Fields Being Entered

PASTOR WAYNE F. CARMANY has resigned at St. Paul's Church, Calhan, Colorado, to begin work this month as mission developer at Hobbs, New Mexico.

Other fields being entered are West Denver, with Student Robert N. Bacher as developer, and East Albuquerque, with Student Carl H. Schlag, as developer. A pastor is being called to develop a parish at Cambridge and Artesia, N. M.

St. Timothy Church, Albuquerque, Rev. Titus R. Scholl pastor, will have an intern pastor this year Student Melvin Rosenbaum.

Inner City Parish Formed

LUTHERAN CHURCHES of Denver are cooperating with the Council of Churches to promote an Inner City Protestant Parish and have called the Rev. Russell Williams, New York, who has had experience in this type of work in East Harlem and Syracuse, N. Y.; Cleveland, Ohio, and Bethany Church, Pittsburgh, Pa. He will be assigned to the Lincoln Park Housing Project.

ST. PAUL'S CHURCH, Denver, Dr. Elmer Harner, pastor, is demolishing a residence adjoining the church to provide needed parking space.

DR. CARL W. SEGERHAMMAR, of Los Angeles, Calif., vice president of Augustana Church, and member of the JCLU, was the special representative of the commission at three merger seminars in the Rocky Mountain area last month. One was held in Denver, one in Cheyenne, and one in Albuquerque. Pastors and laymen of the merging

churches met to have their problems cleared under the direction of Dr. Segerhammar and Presidents N. Everett Hedeon and Lee-land C. Soker.

THE REV. DONALD G. CIESIELSKI, who developed and organized the new mission congregation, Nativity Church, in Derby, Denver suburb, has been called as first pastor.

Homes Found for 1,000

FARGO, N. D.—Lutheran Welfare of North Dakota has placed 1,000 children for adoption since its founding in 1936.

Illinois Welfare Meeting

CHICAGO—Annual meeting of the Illinois Lutheran Welfare Association will be held May 2. The banquet speaker will be Dr. Henry J. Whiting, of New York, executive secretary of the Division of Welfare, National Lutheran Council.

Choose from 6 Exciting LUTHERAN TOURS for 1961

TOUR 2

ECONOMY TOUR OF EUROPE

June 17 to July 11, 1961

Visit France . . . Austria . . . Italy . . .
Switzerland . . . Germany . . . Belgium
. . . Holland . . . England.

TOUR 3

DELUXE EUROPEAN TOUR WITH HOLY LAND EXTENSION

July 22 to August 29, 1961

Visit the important cities of the Reformation with Dr. Oswald Hoffman, Lutheran Hour Speaker.

TOUR 4

HAWAIIAN HOLIDAY

June 26 to July 11, 1961

Treat yourself to the fun of a Hawaiian holiday. By air both ways or air and ship.

TOUR 5

ALASKA AND THE CANADIAN ROCKIES

June 28 to July 16, 1961

Visit Banff and Lake Louise on this delightful tour-cruise.

TOUR 6

WEST COAST AND NATIONAL PARK TOUR

July 19 to August 5, 1961

Visit California and the West Coast . . . see Disneyland and Yosemite and Yellowstone National Parks.

TOUR 7

ORIENT-SOUTH PACIFIC VACATION TOUR

July 10 to August 10, 1961

Visit the exotic countries of the Orient . . . go "down under" to Australia, New Zealand and the Fiji Islands. Tour will be personally escorted by Dr. T. G. Eggers.

**FOR COMPLETE INFORMATION
ON THE TOUR OF YOUR CHOICE,
MAIL THIS COUPON TODAY.**

Lutheran Travel Bureau, Dept. L
8147 Delmar Ave.
St. Louis 30, Mo.

Please send information on the tours I have checked:

2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐

Signed _____

Address _____

City _____ Zone _____ State _____

Synod Membership Gains, Average Giving Declines

By GEORGE KEGLEY

ROANOKE—Baptized membership of Virginia Synod increased 400 to reach a total of 45,941 by the end of 1960.

A gain of 560 communing members to 23,270 also was noted in the report prepared by the Rev. Charles G. Tusing, secretary-statistician, for the annual convention at Resurrection Church, Arlington, April 11-13.

Average per capita giving of communing members last year was \$108.73, about \$5 less than the \$113.68 reported for 1959.

Pastors Leave Synod

TWO WIDELY KNOWN pastors have resigned to move to other synods. The Rev. Marshall F. Mauney, pastor of Holy Trinity,

Lynchburg, for 13 years, has gone to Tabor, West Columbia, S. C. The Rev. Paul Lottich of Christ Church, Roanoke, has moved to Salem, Catonsville, Md.

Pastor Mauney, Virginia Synod correspondent for *The Lutheran* for eight years, also is a past editor of *The Virginia Lutheran*, former dean of the synod's summer assembly at Massanetta Springs, and chairman of the synodical stewardship committee.

Pastor Lottich was chairman of the important Commission on Organizational Structure whose recommendations led to reorganization of synod in 1958. He was chairman of the synodical evangelism committee, president of Roanoke Conference and a former member of the synodical executive council. He had been pastor of Christ Church since 1953.

DON C. KULL, active layman at Messiah Church, Knoxville, Tenn., has been transferred to Atomic Energy Commission headquarters at Germantown, Md., as chief production branch, finance division. K



DOWN TO OLD AGE

The clergyman who feels satisfied with his prospects for comfortable retirement may be living in a world of fantasy. He may be headed for a severe shock and an unpleasant surprise.

Experts figure that for a man and a wife to retire, an annual income of \$4,000.00 to \$5,000.00 is required. And this figure may err on the conservative side, if inflation continues, everyone expects. Besides, the problem of a permanent home must be faced.

To suppose that social security and pensions alone will guarantee this income is to invite a rude awakening. Something more is needed.

Good *cash value insurance* presents a chance to "lay by in store" so that a cushion is provided against inflation. *Term insurance* fails to meet this crucial need.

The strong, sturdy Presbyterian Ministers' Fund believes profoundly in good insurance with a real future. It wants to help those who want to help themselves.

Write for details

An interdenominational fellowship providing all kinds of life insurance

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

ALEXANDER MACKIE, PRESIDENT

18 Branches—Coast to Coast—Texas to Ontario
1717—Two Hundred Forty-four Years—1961

Newberry Inaugurates Wiles

EWBERRY, S. C.—Dr. A. G. D. Wiles will be inaugurated April 26 as eleventh president of Newberry College. The inaugural convocation will be held in the LeAnn Gymnasium. Prof. T. E. Epting, general chairman of the program. Dr. Wiles served for six years on the Board of Trustees of the college before being president. He was a member of the faculty of The Citadel for 24 years.

past president of the synodical Brotherhood, was a member of the synodical board of United Lutheran Church Men.

Boys at Vocational Conference

FORTY-THREE BOYS from 14 congregations attended a conference on the call to ministry at Holy Trinity, Kingsport, Tenn., March 19. This was the second of the conferences planned by the committee of church vocations. The first was at St. Mark's, Roanoke, in December. Others are to be at St. Paul's, Strasburg, April 23; First Church, Norfolk, May 14; and Christ Church, Staunton, May 14.

DR. JOSEPH SITTLER, professor in the federated theological faculty of University of Chicago, conducted a seminar on "How We Get from God's Decisions to Our Decisions" at Grace Church, Oak Ridge, March 25-26. ROY SUMNER BENT, JR., instructor of philosophy and religion at Roanoke College, has been awarded a \$2,000 Martin Luther Fellowship by the National Lutheran Education Conference. He will take a two-year leave of absence to study for his doctorate in philosophy at Emory University.

Church Women Plan Meetings

MRS. GEORGE K. GESLER, missionary to India, will speak at the six spring conference meetings of United Lutheran Church Women from May 2 to 10.

DISTANCE DOESN'T keep Mrs. H. J. Trost from attending ULCW circle meetings at First Church, Norfolk. While her husband

is at sea, Mrs. Trost is staying with her parents at Bethlehem, Pa., and commuting to circle meetings in Norfolk. She's secretary of Circle 4.



PHILADELPHIA'S NEW MESSIAH LUTHERAN Church

Broad & Boulevard (4400N)
C Bus, R Bus, Subway

DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.



IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street
Worship

8:00, 9:30 and 11 A.M.

Historical St. John's

81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-Noon

The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

CHRIST THE KING



LUTHERAN CHURCH IN THE LOOP

327 S. La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.

WEEKDAYS
12:10 p.m., 12:40 p.m.

Worship with us in beautiful . . .

3 Services: 8:30, 9:45, 11 a.m.
S.C. School: 8:30 & 9:45 a.m.
Colorado Blvd. at 18th Ave.
Rev. J. Benner Weaver, D.D.,
Pastor
Rev. Ben A. McCracken,
Asst. to the Pastor

Messiah
LUTHERAN
CHURCH
Denver



Building Projects Underway In Churches of Caribbean

By FRANCISCO MOLINA

SAN JUAN, P. R.—With the help of the Division of Church Extension of the Board of American Missions an extensive building program is under way in the Caribbean Synod.

Divine Saviour Church, Cataño, relocating closer to the city center, has broken ground for its final church building at a cost of \$66,800. The old property has been sold for \$22,000.

Grace Church is ready to break ground for its \$70,000 first unit. Formerly the English-language chapter of Transfiguration Church, Río Piedras, Grace will relocate on Parque street in Santurce, by the new Balderioty de Castro main avenue.

Our Saviour Church, Villa Caparra (rural), is building a small Sunday school unit for \$8,000, with a \$3,000 contribution

from the Board of American Missions. \$5,000 contributed locally in cash and land.

Transfiguration Church, Río Piedras, completing plans for its \$60,000 final unit.

Hurricane Damage Repaired

WITH \$2,300 for hurricane damages received from the Board of Social Missions, \$1,000 to be raised locally, and a no-interest loan for the balance from the Board of American Missions, small St. Peter's Church, Toa Baja, Puerto Rico, is financing \$10,300 repair job on its flood-battered premises.

HOLY TRINITY CHURCH, Bayamón, will relocate at the Lomas Verdes suburban development merging with the 50-member Lomas Verdes mission. The old property has been sold to the Roman Catholic Church for \$65,000.

Besides a house chapel the Lomas Verdes Mission has a 4,000 square meter lot on which an ample first unit will be built in the near future. Meanwhile Holy Trinity continues holding its worship services in the old premises.

BETHANY CHURCH, Monacillos, will relocate at the Reparto Metropolitano suburban in a \$60,000 first unit to be built on a centrally located 2,000 square meter lot.

A rural congregation 25 years ago, Bethany has seen its territory engulfed by the expanding San Juan metropolis. Squared in the path of one of the proposed main avenues of Greater San Juan, the old property was sold for \$36,000.

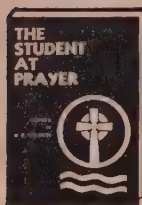
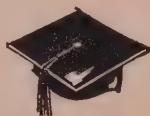
Good Shepherd Church, Santurce, will build a new parsonage, repair the present one for Sunday school use, and enlarge the small chapel by thirty-five feet.

Plans in Virgin Islands

IN ST. THOMAS, Virgin Islands, the Frederick Church is in the preliminary study stage for a \$57,000 parochial school building. Extensive repairs are being conducted on the parsonage. Pastor James G. Anderson has moved to a vacant house on the island while the work goes on.

At Christiansted, St. Croix, land has been

IDEAL GIFT FOR GRADUATION



THE STUDENT AT PRAYER

Compiled by
H. D. Bollinger

The Student at Prayer contains contributions from over 70 persons, including pastors, students and professors. College students and graduates will find this simple book of prayers a real aid in discovering the greatness of God. Hard-back, 96 pages. 75¢ each, \$7.50 per dozen, postpaid. Address:

Department 15

The Upper Room

The world's most widely used daily devotional guide
1908 Grand Avenue, Nashville 5, Tenn.

ght for a new parsonage. A tract of
with a few old buildings owned by the
gregation has been put on sale.
t Frederiksted, St. Croix, the old par-
age was recently sold. A new parsonage
been built several years ago.
mission work has started and house
bels (for \$13,500 and \$14,500 respec-
ly) have been acquired in Magnolia Gar-
es, Bayamón, and El Comandante, Río
lras. Negotiations are under way for a
at El Comandante.

ARTICLES of incorporation for the pro-
ed Welfare Society of the Virgin Islands
being drafted by a lawyer. Upon organi-
zation, the society will run the Queen
Lise Home for Children in St. Croix.
The home receives grants-in-aid from the
Burd of Social Missions.

Evangelism Mission

THE PUERTO RICO Council of Churches
conducting an Evangelism Mission during
April and May. The Caribbean Synod has
signed \$500 for this evangelism emphasis.
One of the Lutheran congregations in
Puerto Rico will participate.

IN HIS REPORT to the executive committee
March 3, Chairman Roig explained that the
Puerto Rico Council of Churches at its
annual convention voted to postpone action
on the revision of its constitution. The
Caribbean Synod had voted to join the
Council upon the adoption of the revised
constitution.

Haas and Houser Elected Chairmen of NLC Divisions

NEW YORK—Dr. Harold Haas, executive
secretary of the ULCA Board of Social Mis-
sions, was elected chairman of the National
Lutheran Council's Division of Welfare. He
succeeds the Rev. Luthard O. Gjerde, of
Minneapolis, vice president of the Lutheran
Free Church.

Dr. Donald L. Houser, executive secre-
tary of the ULCA Board of American Mis-
sions, was re-elected chairman of the NLC
Division of American Missions.

Lutheran

CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

805 Locust St.
Des Moines 9, Iowa

3103 W. Sixth St.
Los Angeles 5, Calif.

31 E. North Ave.
Baltimore 2, Md.

32 N. Second St.
Harrisburg, Pa.

237 King St. W.
Kitchener, Ont., Canada

115 S. 13th St.
Philadelphia 7, Pa.

17 Park Place
New York 7, N. Y.

1317 S. 16th St.
Milwaukee 4, Wis.

219 W. Sixth St.
Austin 61, Texas

11 Arzuaga St.
Rio Piedras, P. R.

Your denomination's official source for
church and church school supplies and
articles of Christian significance.

Order from the branch nearest you.

Lay Training Conference Next Month in Michigan

BECAUSE of widespread interest in "Lay
Training Centers" and because of the num-
ber of new centers springing up, a confer-
ence is planned for those interested in or
involved in founding such centers in North
America.

The conference will be held May 29-31
at Parishfield, Episcopal conference center,
Brighton, Mich. Those interested should
contact the Rev. Roger Barney at Parishfield.

This conference is being sponsored by the
Steering Committee of the "Columbus
Group," a fellowship of lay training center
leaders in North America.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Help your seminary on the mission frontier! Friends—East and North and South are welcome to send money for our new Chapel Fund. Gifts are tax-deductible. This seminary is being used strongly in the winning of the West for the Gospel!

A new undergraduate ministry class enters here on September 4, 1961. Catalog. Information.

LANKENAU

Established 1890



LUTHERAN

Boarding and Day School for Girls
Pre-school through high school

- Strong college preparatory course.
- Beautiful 22-acre suburban campus.
- Small classes; thorough instruction.
- Art, music, dramatics, Bible, home arts, sports. (Catalogue)

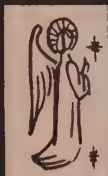
Sister Lydia Fischer, Litt.D., Principal
3201 W. School House Lane
Philadelphia 44, Pa.

Pocono Crest Camps

Pocono
Pines
Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

Controlled by Valparaiso University.
36th Season. 2,000-Acre Estate atop the
Poconos. Lake. Balanced program of
sports and creative activity. Experienced
Counselors. Physician. Lutheran services.
Booklet "TL"—4 wks. \$170—8 wks. \$295



Quality fabrics, ecclesiastically
correct designs and top-grade
workmanship, embroidered in
our own sewing room make our
paraments and linens out-
standing.

For FREE catalog 113E giving in-
formation on Paraments, Church
Furniture, Choir and Clergy
Vestments, Altar Brass, Com-
munion Ware, write to Dept. L

Paraments

Superfrontals Antependia
Stoles Linens Dossals

ECCLESIASTICAL ARTS

2900 QUEEN LANE, PHILADELPHIA 29, PA.



Synod Convention Calendar

May 2-3

KENTUCKY-TENNESSEE:

Third Church, Louisville, Ky.

May 5-7

NOVA SCOTIA:

Resurrection Church, Halifax

May 7-10

INDIANA:

First Church, Richmond

May 8-11

FLORIDA:

Trinity Church, St. Petersburg

May 9-10

MISSISSIPPI:

Trinity Church, Jackson

May 15-17

ILLINOIS:

Hotel Per Marquette, Peoria

IOWA:

St. John's Church, Des Moines

MICHIGAN:

Hope Church, Dearborn

May 15-18

CENTRAL STATES:

Midland College, Fremont, Neb.

PACIFIC:

Zion Church, Medford, Ore.

PACIFIC SOUTHWEST:

Trinity Church, Pasadena, Calif.

May 16-18

NORTHWEST:

Richfield Church, Minneapolis, Minn.

WARTBURG:

Good Shepherd Church, Chicago, Ill.

—CHANGES OF PASTORATE—

CANADA

BROUSE, PAUL W., JR. From St. Pet
Church, Heidelberg, Ont., and St. Pa
Church, Erbsville, Ont. Graduate stu

CENTRAL PENNSYLVANIA

MARTIN, RICHARD B. From Augsb
Church, Harrisburg. To St. Paul's Chu
Williamsport.

SHANEBROOK, RICHARD S. From Immar

hurch, Manchester, Md. To St. James' hurch, York, Pa.

FLORIDA

ARAN, WAYNE S. From First Church, Greensboro, N. C., associate pastor. To Carpon Springs, mission developer.

CL, ROBERT E. From Friedens parish, Pa. To Ocala, Fla., mission developer.

RY, JOHN C. To St. Andrew's Church, t. Petersburg.

TEISZ, ANDREW F. From St. Paul's Church, Tampa. To Brandon, mission developer.

INDIANA

OBENIUS, RENO R. From Central States Synod, assistant to president. To St. Luke's Church, Fort Wayne.

IOWA

HER, GEORGE W. From Christ Church, Sharon, Wis. To Trinity Church, Tipton, Iowa.

KENTUCKY-TENNESSEE

SHER, HERMAN G., JR. From Faith Church, Lexington, Ky. To Christ Church, Jeffersontown, Ky.

DECEASED

THE REV. SIGURDUR OLAFFSON, 77, died March 21 in Winnipeg, Manitoba. He retired in 1957 after serving in the Icelandic Synod for 42 years.

Born in Iceland, Pastor Olaffson immigrated to Canada at the age of 19. He completed his theological education at Portland Seminary, and was ordained in 1915. He began his ministry in Icelandic congregations on the Pacific Coast. Later he served the Gimli parish, the Arborg-Riverton parish and the Selkirk Church in Manitoba.

Surviving are his wife, Ingibjorg; two daughters, Mrs. Freyjas Thomas, of South Africa, and Mrs. Josephine Simonsen, of Winnipeg; and two sons, Karl Johann and Olaf, both of Winnipeg.

Funeral service was conducted from the Selkirk Church on March 24 by the Rev. V. M. Bergman and Dr. V. J. Eylands, president of the Icelandic Synod. Burial was in the Gimli cemetery.

MICHIGAN

DARLING, CLEIGHTON D. To St. Stephen's Church, Lansing.

NEW JERSEY

BAUMAN, FRANK A. From Faith Church, Lavallette. To Redeemer Church, Vineland.

NEW YORK AND NEW ENGLAND

BOCK, HOWARD. From St. Paul's Church, Syracuse. Retirement.

FRENSSSEN, JOHN H. From Wartburg Orphans' School, Mt. Vernon, N. Y., director. To Trinity Church, Kingston, N. Y.

GOLLNICK, FRANK L. From Trinity Church, Kingston, N. Y. Graduate study.

GREENTANER, ROGER W. From Our Saviour Church, Schenectady, N. Y. To St. Luke's Church, Sidney.

WESTERN CANADA

LARSON, O. JACK. From Ardals Church, Arborg, and Geysir Church, Geysir, Man. To Edmonton, Alta., mission developer.

SCHWABE, LOTHAR. From St. Peter's Church, Winnipeg, Man. To Calgary, Alta., mission developer.

VISIT THE BIBLE LANDS

With Dr. Jacob Myers, Professor of Old Testament, Lutheran Theological Seminary, Gettysburg, Penna. July 4th departure for 31 days. Rome * Athens * Egypt * Lebanon * Syria * Jordan * Israel. \$1,597. Four European Tours also available. Lutheran Foreign Tours, Horseheads, New York.

PHOTO FINISHING

Roll developed, 8 beautiful enlarged prints 39c; 12 - 59c. Reprints 5c. Quality work, Since 1933. Willard's, Box 2553P, Cleveland, Ohio

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION

THE RUSSIANS have succeeded in shooting a man into space and bringing him back alive. They hurtled the young flier and his metal box into orbit, sent him around the world, then brought him down to a landing—a happy one, presumably. A British scientist went so far as to say, "This is the greatest scientific achievement in the history of mankind."

That's an exaggeration, but it is still a great accomplishment. We would have liked to have been the first to do it. Oddly enough, one critical note came from Red China, which reported that two previous efforts had ended in tragedy—a fact which Russian censorship would have been careful to conceal from us. When American space-tries have failed, the world has gotten to hear about it promptly.

BEFORE LONG one of our American astronauts will have been rocketed into space. We hope and pray that the effort and the return will be safe. Then within a few years, there will be efforts to send a man to the moon. The battle to conquer our environment goes on unabated. It started when some great-grandfathers of ours found that clothing was a protection against the elements and that a fire gave warmth against the chill of night. It expresses itself today in air-conditioned churches and jet planes that cross the continent in a matter of minutes. It finds a new frontier, albeit a costly one, in the race to conquer space and so learn more about our amazing universe.

There must be great personal satisfaction in being the first man to soar into space, although the real credit might more likely be given to the army of scientists and technicians that made it possible.

There's something admirable in the dream of any man who sees a mountain and climbs it "just because it is there." The spirit has been sentimentalized as the unconquerable power of the human so grimly dedicated to overcoming every obstacle.

However, while the mountain climber may get soul-satisfying comfort from struggling to the top of some immense slope, it has yet to be shown that it has brought great benefit to mankind. Many such efforts simply make it possible for the participants to say, "We proved that we can do it." But that's about all they have proved. The real benefits came when men mined the mountain and cultivated its slopes and built temples on its peak.

TO BE THE FIRST cosmonaut to orbit the globe is a spectacular exploit, but surely not the "greatest." By more valid standards, "he who would be greatest among you" must develop that greatness through service to humanity. Vaccines and nutritional developments that have overcome disease and made life better for many millions would be more proper contenders for the title of the "greatest scientific achievement."

Let's keep the record straight. The test of greatness lies in service, not in personal or national aggrandizement. Pinning medals on ourselves because we are "first" to do something is no contribution to national character or to human welfare. Channeling achievements so they may become an aid to the peace, happiness and salvation of the world is far more important. This is the race that is most important to win.

—ALBERT P. STAUDERMAN

When you know
you must provide



Brotherhood Provider gives you:

For your family — \$10,000 cash
plus \$100 monthly income

Because you are a Lutheran, you can own this Brotherhood Provider Plan with Family Protection Benefit and at remarkably favorable rates. Now you can provide for family protection, education, investment and retirement, in one well-planned package. Look what the Brotherhood Provider with Family Protection Benefit gives you:

- \$10,000 of permanent, dividend-paying life insurance.
- If you die within the first 20 years, your family gets \$10,000 in cash; plus \$100 a month income for the remainder of the 20 year period.
- If you retire at 65, you can get

\$12,059* in cash. (Based on age 25.)

- If you are totally disabled before 60, we pay all future premiums.

The extra \$100 monthly income goes to your family for an investment now of only 12¢ per day *more* than the *main premium*. This Family Protection Benefit is one of the most remarkable life insurance values offered today.

Call your Lutheran Brotherhood counselor for full details. Join the thousands of Lutherans who enjoy security and peace of mind in the bond of Lutheran Brotherhood.

**Based on current dividend rate, which is not guaranteed.*

LUTHERAN BROTHERHOOD

A legal reserve LIFE INSURANCE society • 701 Second Ave. So., Minneapolis 2, Minn.

FREE full-color reproduction (18" x 24") of Martin Luther window. Ideal for framing and display in home or classroom. Mail coupon today.



Mail now for free gift and information

LUTHERAN BROTHERHOOD Dept. 1-5
701 Second Avenue South • Minneapolis 2, Minnesota

Name _____

Address _____

City _____ Zone _____ State _____

Please furnish me:

- ☐ details about Brotherhood Provider Life Insurance
- ☐ free reproduction of Martin Luther window

HELP INSURE A

FAITHFUL VIGOROUS COMPETENT

Ministry for Tomorrow's World—
Support Our Theological
Seminaries!



Central Lutheran Theological
Seminary, Fremont, Neb.

Chicago Lutheran Theological
Seminary, Maywood, Ill.

Hanna Divinity School,
Springfield, Ohio

Lutheran Theological Seminary,
Gettysburg, Penna.

Lutheran Theological Seminary,
Philadelphia 19, Penna.

Luther Theological Seminary,
Saskatoon, Sask., Canada

Lutheran Theological Southern
Seminary, Columbia 3, S. C.

Northwestern Lutheran
Theological Seminary,
Minneapolis 4, Minn.

Pacific Lutheran Theological
Seminary, Berkeley 8, Calif.

Waterloo Lutheran Seminary,
Waterloo, Ont., Canada



Give of your sons
for the ministry

Give of your wealth
to Lutheran theological seminaries

The Board of Higher Education
The United Lutheran Church in America

231 Madison Avenue,
New York 16, N. Y.